Historical Sketches of Woman's Missionary Societies

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HISTORICAL SKETCHES

OF

Woman's Missionary Societies

IN

AMERICA AND ENGLAND.

INTRODUCTION BY MISS ISABEL HART, OF BALTIMORE.

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TO THE MEMORY OF

MRS. SARAH R. DOREMUS,

THE FOUNDER, FIRST PRESIDENT AND FIRM SUPPORT OF

THE WOMAN'S UNION MISSIONARY SOCIETY,

who, in thought, love, and labor, abounded in every good word and work; whom we regard as the highest representative type of the Christian womanhood demanded and developed by the activities of the nineteenth century;

AND TO THE MEMORY OF

MRS. SARAH J. HALE,

THE FIRST PRESIDENT OF

THE PHILA. BRANCH WOMAN'S UNION MISSIONARY SOCIETY,

the able exponent of Woman's best rights — to culture and service — the beautiful illustration of her truest gifts and highest graces; the conceiver and earnest advocate of Woman's Medical Missionary work;

this record of Woman's Missionary work is

Gratefully and lovingly dedicated.

"Give her of the fruit of her hands, and let her own works praise her in the gates."

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INTRODUCTION.

MANIFESTLY, the chief purpose and work of the Christian church is to be about its Father's business in recovering to him the lost allegiance of the race. Only as we have some comprehension of the magnitude and some conviction of the importance of this work,— only as we gauge it from the height of God's love to the depth of man's need,— through all its manifold relations, out, on, into the illimitable, unspeakable future, do we realize that for its completion there must be the effectual working in its measure of every part, the development and exercise of every force. Manhood and womanhood must each bring its distinctive offerings as of old, in the typical tabernacle and temple, before throughout the whole earth shall arise an holy temple unto the Lord. The pæan of praise is to be universal, but the harmony will not be complete until there be added to the deep bass and strong tenor, the trill of the treble and the softness of the alto.

Two-thirds of the Christian church, having this work in hand, are women, and few questions are better worth considering, how all that is on her, all that is distinctively, pecularly feminine, may be wrought into this grand consummation, to accomplish which Christ came, and for which he waits, expecting until his enemies be made his footstool.

The interest of this problem is only equalled by its import-

ance. How may a woman help Christ's kingdom come? Is there any spring in the machinery which only her fingers can touch and move? Are there any crooked or narrow places where only her feet can travel,—any rough spots that only her touch may smooth,—any low levels which only her hands can raise,—any recesses of sin or sorrow where only her voice can be heard? Then, from her Master she hears her call, and from him receives her commission. The full answer to these queries, and the clear solution of this problem, comes to us only in the light of the nineteenth century.

This has well been called the Missionary epoch of the Church. In it she has heard the voice of her Lord crying, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." In it almost all the great organized aggressive agencies of the church have had birth,—the Missionary, the Bible, the Tract, the Sabbath-School cause, have assumed their magnificent proportions and are wielding their tremendous powers. The century had about attained its meridian when a new want is felt among these agencies, and in response thereto a new voice is heard,—a still small voice,—yet none the less its whispers may reach where thunder tones might fail,—the woman's missionary movement appears. Like its Lord, "it doth not strive nor cry, neither shall its voice be heard in the street." Like the kingdom of heaven, it cometh without observation. Like all movements born from above, it came in the fulness of time. The Spirit prompted, and Providence prepared the way for it. The fields were just right for this sowing; the harvest was just ripe for these reapers; the world was just ready and reaching out for this agency. The missionary work had come to a point where it must have this help. The march of civilization had broken up the fallow ground, and gospel seed as dropped from pulpit and press

had fallen into receptive and responsive soil. Yet the women sit in darkness and silence and chains. No man's presence may peer into that darkness — no man's voice break that silence — no man's hand loose those chains. So, while point after point was gained, and battlement after battlement was won, the citadel,— the home where life is generated and character formed, and destiny shaped, — was intact and unapproachable. Evidently, some new factors are to be employed, some new forces exerted. Some key must be found which shall fit in the lock that is barring out Christ from the homes of heathendom. It avails not much to purify the streams if we may not touch the fountain. And womanhood is everywhere, under all conditions, in all civilizations, the fountain of life and influence. Who will, who can, teach, rescue, renew, raise, the women of heathendom? Then *down* goes heathendom and *up* the family, the community, the civilization, the country, the race! *That* the momentous question to be answered, and *these* the tremendous issues at stake. These various women's missionary movements the practical response, the agencies God is employing in answering these questions.

For with him the work to be done and the workers are never far apart — somewhere the supply will be found near the demand; where there is hungering for any good thing, the filling will follow.

Contemporaneously, there were two awakenings,—one in the heathen, the other in the Christian world, and the one was the complement of the other. *There* was an awakening to want of mind food, of soul food, of a better home life as home life only can be, with the home centre—woman—true and good and wise; an awakening to the falsity or failure of their own creeds, and a crying out for a more satisfying portion. *Here* the awakening of womanhood was almost as marked. The inanities, the super-

ficialities, the conventionalities, of ordinary life, would not satisfy. She claimed higher culture — she wanted specific training — she knocked at the door of venerable and of progressive colleges for admission — she peered into science — she studied and practised the arts — she wanted more room to see, to breathe, to range — she asked for wider opportunities, for better work — she entered into the various activities and avocations of life. Evidently, she felt stirring within her the pulses of a new, yearning, bursting life, that must find expression in richer foliage, sweeter fragrance, riper fruitage, than she had hitherto borne. What all this meant, where all this tended, we did not know, we do not know now entirely: but we do in part. Underneath all this longing and seeking; in all the multiform benevolences and holy activities of the life, we discern a voice, saying: "*The Master is here and calleth for thee.*" Because she had heard that cry, and in response has said, "Lo, I come to do thy will, O God!" the various missionary societies have their existence and work.

The philosophy of them is in the very nature of things; the argument for them in their necessity; the justification of them in their fruits. Here a woman may find a fitting field for the exercise of all her energies and powers, — here, in a way most womanly and most Christly, may she expend all her gifts of head and heart and life. And it is eminently fitting that she who came the nearest Christ in his birth and in his death, at his manger and at his tomb — she who ever found in him when on earth fullest comprehension and deepest sympathy — she who now finds in him, in him alone, the Divine Human, combining infinite tenderness with infinite strength, the full supply of every want of her nature — she who owes him most, having received from him most — she who wears as her crowning glory what is hurled at her as her supremest taunt, that the religion of Christ is good for the

women and the children and the weak, — it is eminently fitting that the fulness of her gratitude and love should expend itself in seeking to raise other women from the depths to the same heights of renewing, redeeming grace. It is eminently fitting, it is blessed compensation, it is Divine retribution, that she who brought sin into the world, should also bring the Saviour — and that she, also, who brought the Saviour, should in these last days further on the finished work of human salvation, should bring the top-stone to the temple, with shoutings of "Grace! grace unto it!"

In this little book we have sought to trace the development of this principle, the working of the little leaven which a woman took and hid in three measures of meal, until the whole was leavened. It is *leaven* with which we work, the leaven of Gospel truth and love; it is *hid*, working quietly in the minds of children in schools and orphanages, in the hearts of women, in zenanas, in hospitals, in the haunts of heathendom we dare not call homes; a *woman* — the power ever working silently, subtly, successfully to its ends, hides it until the *whole lump* is *leavened*, the world redeemed — which will be when every Christian woman is faithful to her trust, and every heathen woman hears, through her, of Him who taketh away the sin of the world.

Women of the nineteenth century! dowered as never women were before, with gifts, with opportunities, with responsibilities — with all the world open to thy tread and waiting for thy help, — may God help thee to see in these somewhat the measure of thy duty — to discern in the light of thy privilege the weight of thy obligation — to know the blessedness, the grandeur, the awfulness, of living *now;* that

To serve the present age,
Thy calling to fulfil,

demands a richer baptism, a fuller consecration, and involves grander possibilities than in all the years of the past.

Christian women of all ranks and denominations! let us join hands in one endeavor, with one thought, one prayer, one motto, one voice—*the women of all lands for Jesus!*

ISABEL HART.

WOMAN'S BAPTIST MISSIONARY SOCIETY.

THE earliest record of woman's work for Missions in the Baptist denomination which we have been able to find, is contained in a little pamphlet called "Articles of the Boston Female Society for Missionary Purposes, organized Oct. 9, 1800." The Preamble and Constitution read as follows: —

"Animated by the noble exertions which are making in the various parts of the Christian world, to spread the knowledge of divine truth, and by the success with which the great Head of the Church has seen fit, in many instances, to crown the united endeavors of his dear people, a number of females, feeling interested in the glorious cause, and desirous of promoting it, have formed themselves into a Society to collect a sum for the express purpose of aiding missions. The destitute and afflicting situation of thousands of our fellow creatures calls aloud to charity; and while a needle can be instrumental of spreading the knowledge of a Saviour's name, shall a Christian female forbear to exercise it in the best of causes? No, in imitation of those who ministered to the necessities of our divine Lord, we will offer our mite for the relief of His elect body. With a view to promote the object of the Society, the following articles are adopted for its regulation: —

1. This Society shall consist of females (of no limited number) who shall feel themselves disposed to contribute their mite towards so noble a design as the diffusion of gospel light among the shades of darkness and superstition.

2. This Society shall meet on the first Monday afternoon in every month, excepting some particular circumstance interfere; it shall then meet as may be appointed.

3. No more shall be required of each member than two dollars per

year. Those, however, who possess ability, will be at liberty to contribute as much more as they shall think consistent with duty.

4. In order to accommodate persons of both denominations, separate lists of names will be kept, and subscriptions and donations of those who request it will be devoted to the support of missions of the Congregational order, and those who wish otherwise, to the support of missions of the Baptist denomination.

5. No person shall be admitted to the Society but such as sustain a good moral character, and whose views and motives we have reason to hope are right.

6. Any member shall have a right to introduce others, providing she first mention their names, and produce sufficient evidence to the Society that they are of the above-mentioned character.

7. Each member shall engage to continue a member until circumstances occur to render it inexpedient.

8. If any member fail to exhibit the character required in the fifth article, she shall be excluded from the Society by a majority present.

9. One person shall be chosen annually, by vote of the Society, to record the proceedings of the Society, the names of subscribers, and the sums received monthly.

10. One person shall be chosen to take charge of the fund, who shall give an obligation to take faithful care of the same, and deliver the sum, or any part of it, to the Society when called for.

11. In order that no expense accrue to the Society in consequence of meeting, it is proposed that they meet at each others' houses. An invitation shall be given at a preceding meeting, by any member who shall think it convenient to receive them at the next. There shall, however, be no compulsion at all, as family circumstances may render it inconvenient.

12. In case more than one invitation be given, it shall be determined by existing circumstances, and a refusal be thought no offence by the other.

13. The time not occupied in attending to the business of the Society, shall be devoted to religious exercises.

We regret that we have no further knowledge of this Society except that funds given by it are acknowledged in later years by other more general societies.

In April, 1802, the Massachusetts Baptist Missionary Society was formed; its object being "to furnish occasional preaching, and to promote the knowledge of evangelical truth in the new settlements within these United States; or further, if circumstances shall render it proper." At the first meeting of that Society, two missionaries were appointed to visit the new settlements in Maine and New Hampshire, and one to go into North Western New York and Canada. Very soon correspondence was opened with Dr. Carey and the other Baptist missionaries at Serampore, India; and funds were sent to aid in their work. Contributions from the Boston Female Society before mentioned, and from other similar societies, are recorded at early dates. The "Cent a Week Society," afterwards called the "Female Mite Society," of Beverly, Mass., was formed in 1808, the "Salem Female Cent Society" in 1811; and there were many more such societies in this vicinity.

When Mr. Judson, announcing his change of denominational views, said, "Alone in this foreign, heathen land, I make my appeal to those whom, with their permission, I will call my *Baptist brethren* in the United States," all the hearts which had been drawn out in pity for those who sit in darkness, were inspired with new zeal; and the number of willing workers and givers at once increased. Many more societies of women were organized. We have a pleasant account of one connected with the Fayette Street, now the Madison Avenue Baptist church in New York, formed April 11, 1814.

In 1822, Mrs. Judson visited this country for the restoration of her health, and in vivid words she pictured the condition of women without Christ, in India and Burmah. In personal addresses and in printed appeals, she besought Christian women here to lay aside superfluous luxuries and ornaments, and to devote

their price to the work of proclaiming the Gospel to the heathen Inspired with something of her enthusiasm, many women offered jewels and other valuable possessions, and by self-denial, made large gifts of money.

On Mrs. Judson's return to Burmah, she went with Dr. Judson to Ava, the capital, to establish themselves there by invitation of the king. Mrs. Judson wrote Feb. 10, 1824, "My female school has already commenced, with three little girls who are learning to read, sew, &c. Two of them are sisters, and we have named them Mary and Abby Hasseltine. One of them is to be supported with the money which the Judson Association of Bradford Academy has engaged to collect. Their mother is deranged, and their father gave them to me to educate. I have already begun to make inquiries for children, and doubt not we shall be directed in regard to our school." This was the first girls' school connected with American Baptist Missions. But it was suddenly broken up by the war and the dreadful troubles, so well known, through which the missionaries were called to pass. As soon as Mr. and Mrs. Judson were at liberty, they went to Amherst, and immediately Mrs. Judson began a school for girls, and one for boys. From that time our missionaries did all they could for the Christian education of girls and women; but with family cares, and the manifold duties connected with the oversight of many churches, composed of members scarcely emancipated from the bonds of superstition and idolatry, the missionaries' wives were unable alone to do all they desired. Unmarried women were sent out when homes were assured to them in missionaries' families, and all honor is due to their patient toil. The labors of some of them are now mentioned with high praise in the mission stations. But at the time of the formation of the Woman's Baptist Missionary Society, there were only four unmarried ladies

supported by our Missionary Union in connection with our missions in Burmah; and the officers of the Missionary Union did not feel sufficiently sure that single women would be brave and steady and contented when far from home and relatives, and at the same time prudent in the care of their health, and willing to be guided by more experienced missionaries, to warrant them in sending many more, unless some new accession of funds to the treasury should justify an experiment in that direction.

While the Baptist missions were growing abroad, too many of the church members at home failed to keep themselves fully and accurately informed of their progress. The enthusiasm awakened by the experiences of the Judsons, and other early missionaries, had been suffered to abate, and to fade from memory. It may be said that ten years ago the women of the Baptist churches were, in general, almost ignorant on the subject of missions, and only a few were personally giving anything to carry out the great commission in heathen lands.

There could be no doubt of the ability of Baptist women to carry forward a work similar to that begun by other Christian sisters; and when the reason for such an effort came in the shape of appeals from the foreign field, they were not slow to respond.

The appeals which led directly to the organization of this Society, were contained in letters written in 1869 and 1870, by Mrs. Carpenter, of Bassein, Burmah. These letters give a vivid picture of a missionary and his wife sinking under their heavy burdens, calling for help, but in vain, till health gave way and life seemed in danger. The Sgau Karen churches in the Bassein district, years ago determined to secure Christian education for their children, and with that object in view have made great sacrifices to provide school houses and teachers, and to support their children while in school. The number of girls was larger in

the school of that station than in any other; and therefore the demands of the school upon the missionary's wife were exceptionally great. Mrs. Carpenter, though without children, had, like other missionaries' wives, the ordinary cares of the household; and there were innumerable visits from Christians from all the churches in the district, to whom sympathy and counsel must be given; medical advice and remedies, too, were in constant demand. Mrs. Carpenter longed to go with her husband on jungle trips. She could meet the women, he could not; but she was often kept at home by the needs of the school. Miss Isabella Watson, who had been sent out by the Missionary Union, gave important aid in the school and in other departments; but her physical strength was not equal to her courageous and helpful spirit. The help sorely needed seemed to be, in Mrs. Carpenter's words, "a woman of character and piety, to take charge of the female department in the school, and perhaps some of the higher classes in English." Not only at Bassein was there need in mission work of such help as women can give, but everywhere it was possible to do more for women and girls, if more laborers and more money could be supplied. The number of girls in the station schools seems to have been generally in proportion to the leisure and strength of the missionary lady to take charge of them.

In January, 1871, Mrs. Carpenter wrote, "We can see as yet no helper; one and another have come in sight; our signal of distress has been raised; our cry for help repeated again and again; but thus far none respond. May the ever-gracious Father give us patience and strength according to our day! We are doing all we have strength for, but the wheels turn heavily, and we see the harvest perishing for lack of reapers. Pray for us. I am not sure that you yourselves have not a work to do for missions at home — the forming of women's societies, auxiliary to the

Missionary Union, as far as your ability and influence will allow. I believe that is the true course."

The friends who received these appeals found, on consulting other sisters in the churches, that the Lord was guiding their minds in the same direction, and awakening similar convictions as to duty of the Baptist women of America, toward their Christian and heathen sisters in foreign lands. Consequently, on the 28th of February, 1871, eleven ladies of the Baptist church in Newton Centre, Mass., met "for the purpose of forming a Woman's Missionary Society for the benefit of women in heathen lands." After a free consultation, officers were appointed; and the secretary was requested to draft a constitution, and "to present a circular suitable to be sent to various churches, to interest the women in the work for missions."

At the next meeting, March 7, the following circular was adopted: —

"In view of the very little which the American Baptist Missionary Union has been able thus far to do for the education of women at its various stations; of the insufficient funds at its command for prosecuting this work; of the successful beginning which it has made of it at several stations; of the desire of its Executive Committee to do everything possible for the elevation of women as well as man; of its readiness to employ Christian women so far as practicable in this work; of the urgent need of more laborers at all our stations and in the regions beyond; and of our duty to co-operate more fully in this great work, — we believe the time has come for us to form a Society or Societies for the special purpose of aiding our Missionary Union to do more for the heathen and Christian woman in the stations under its care.

"All ladies who are interested in our Foreign Missions are therefore invited to meet in the Chapel of Clarendon Street Baptist Church, on Monday, April 3, at three o'clock P. M., to consider the propriety of forming a general Woman's Missionary Society."

A committee was appointed "to send this circular to other

churches, and do what else may seem wise to interest them in this object." The circular was accordingly sent to all the pastors in the Boston North and South Associations; and before the day appointed for meeting, many of the pastors' wives and other ladies in and near Boston were visited and consulted in regard to the proposed movement. Almost all were found ready to join cordially and actively in the work. About two hundred ladies met at the specified time and place; the constitution was presented; and after consultation, the Woman's Baptist Missionary Society was formally organized.

This Society, which was so planned that it might include every Baptist woman in the United States, had thus but a small beginning. Its members heard, as they believed, the call of the Saviour in the appeal of his servants for aid; and they felt that it was in their power to obey more fully than they had yet done, His last command. They were inexperienced in such work as lay before them; they shrank with all sensitiveness from publicity and from responsibility; they knew not how their appeals might be received by the churches, nor who was to do all the work required to establish the Society over all the land; but they were ready to go forward step by step, looking for wisdom and for human help to Him who giveth liberally, and in whose hand are the hearts of all.

Before the meeting at which the Society was formed, the subject was presented to the Executive Committee of the Union; and they were requested to state some principles on which wise and harmonious relations could be based. A minute was adopted by them, defining the relations which have thus far existed, the wisdom of which every year's experience has made more evident. This paper suggested that the Woman's Society leave the direct appointment and distribution of all laborers, the fixing

of their salaries, the appropriation of funds for their support, and the direction of their work in foreign fields, where it now is, — in the hands of this committee; adopting for itself the no less important task of awakening, by suitable means, a missionary spirit in the women of our churches, and of inducing them to contribute regularly to its treasury for the support of female laborers in the foreign field, who seek especially the religious, the mental, and the social elevation of woman.

Of the practical working of these principles, we may say, that all missionaries to be supported by the Woman's Society first present themselves to its Board of Directors for examination, and if found satisfactory, are by that Board recommended to the Executive Committee for appointment. The assignment of these missionaries to their fields of labor, the appropriating of funds for their support, and the direction of their work, are subjects of free and constant consultation between the officers of the Union and of the Woman's Society. As a result of such consultation, the Board suggests what it would like to have done; and the Executive Committee of the Union has always complied with its wishes.

Any woman who pays a dollar into the treasury of the Society, is a member for the year in which she pays. The amount raised from the beginning, is $193,708.92.

For nearly two years, Mrs. Laura A. Bixby acted as corresponding secretary, and in that capacity made many journeys for the purpose of holding woman's missionary meetings wherever the way seemed open to establish the work. A circular, stating the circumstances of the origin of the Society, and an appeal for co-operation, was sent to thousands of pastors. Letters were written to women in many places. and encouraging replies were received. Money began at once to come to the treasurer, Mrs.

Hannah B. Merrill, who for three years performed all the duties of that office, providing all the needed stationery and postage, till she was compelled by disease to resign the labor to other hands.

Mrs. M. A. Edmond gave important aid in the first year, by writing letters to the missionaries of the Union at all the stations, inquiring as to the condition of the women around them, and as to the need of additional labor such as could be rendered by lady missionaries. The replies to these letters were full of joy at the new impulse given to work for missions at home by the formation of the Society; and each told of the open field, the ready opportunity for such labor as was proposed.

At the first meeting of the Board of Directors, a letter was presented from Mrs. C. F. Tolman of Chicago, in reply to which an invitation was sent to the ladies of Chicago to unite with us by forming a branch Society; and also a letter, stating what had been done by this Society. It was decided to hold a Woman's Missionary meeting in connection with the anniversary of the Missionary Union in Chicago; and delegates were appointed by the Board "to confer with those who might be present, and see if they would unite in the work." But before that meeting was held, the "Woman's Baptist Missionary Society of the West" had been formed as a separate organization; and it was found to be impossible to form one national Society directly auxiliary to the Missionary Union. The eastern line of Ohio was finally accepted as the boundary between the fields in which the two Societies should work. Our Southern boundary must naturally be the same as that of the field of the Missionary Union, the sisters in the Southern States contributing through the Southern Baptist Missionary Convention. Thus our field has come to be New England, New York, New Jersey, Pennsylvania, Delaware, and the

District of Columbia. A circle has lately been formed in West Virginia; and we hope to welcome more.

It soon became evident that we must look, not to pastors, but to warm-hearted Christian women in every locality, to present the cause of the Society, and establish auxiliary circles. In the first year, secretaries were appointed for Connecticut, Rhode Island, Massachusetts and New Hampshire.

Our first missionary, Miss Kate F. Evans of Painsville, Va., sailed for Burmah Dec. 16, 1871, in company with Miss A. L. Stevens, the first missionary sent by the Society of the West, who went to Mrs. Carpenter at Bassein.

From May, 1871, till February, 1872, space was kindly given by the Missionary Union to the new Society, in the Magazine for the presentation of its appeals, and to report the receipts of its treasury. But the increasing demand for such facts and appeals led to the offer of eight pages to be added to the Magazine; and this new venture was commenced in March, 1872, with the title of the *Helping Hand*. This was issued separately, as well as in connection with the magazine, and was first under the editorial care of Mrs. Bixby, and afterward of Mrs. Hovey. These ladies were all unused to such work, and carefully did they weigh every word that was to be printed. The first appeals were written three times over. The details of business with printers and publishers had all to be learned; but the apprenticeship was gladly served for the sake of the cause, which grew every day more dear. At the beginning of 1873, the Missionary Union gave to our Society, instead of the supplement to the Magazine, one-half, or four pages, of the *Macedonian;* and this became our medium of presenting missionary letters and information. The Society assumed one-half the pecuniary responsibility of the publication; and this was divided with the Society of the West in

proportion to the number of subscribers in the respective fields, that Society occupying part of the space every month. The favor with which the *Heping Hand* was received, in this new form, was very gratifying. The only drawback to our satisfaction has been its failure to pay for itself, necessitating a payment each year from our treasury to meet a deficit. Mrs. C. W. Train was appointed editor in January, 1874. In January, 1875, a fifth page was added to our share, and under the title of "Little Helpers," was devoted to the children. In January, 1877, the Missionary Union offered us the whole publication, which was accepted. The terms of arrangement with the Society of the West are the same as formerly. We are allowed to rejoice in an increasing subscription list, and in pecuniary profit for the year 1877, the paper having paid all its expenses and given a respectable sum into our treasury.

The Society in 1872 sent Miss C. H. Rand to Burmah, and assumed the support of four unmarried ladies already connected with our missions — Miss Haswell, Miss Gage, Miss Watson and Miss Adams. Four Bible women were that year supported through the Society.

The first annual meeting was deferred till after the Missionary Union in New York, in the hope that a National Woman's Missionary Society might then be formed. But this hope was disappointed; and the meeting was held June 6, 1872, in the vestry of Tremont Temple, Boston. The results of the first year's work may be summed up as follows: missionaries, 6; auxiliaries, 141; life members, 146; receipts, $9,172.63.

From the first, quarterly meetings have been held at churches in or near Boston, where we have listened with deep interest to the experiences and appeals of returned missionaries and of home workers. From these meetings we always come away

with the desire to be better women — better servants of our Lord, in whatever position he may have placed us.

In the second year, all the States were supplied with State Secretaries; and the present Assistant Secretary of the Society, Miss Mary E. Clarke, was appointed.

In October, 1872, Mrs. Bixby resigned the office of Corresponding Secretary, much to the regret of all the officers of the Society. In December, Mrs. H. R. Carpenter, who had returned from Burmah early in the year, was elected Secretary. The personal knowledge of the mission field in Burmah possessed by both Mrs. Bixby and Mrs. Carpenter, was of great value in the first years of our history, giving a special power to letters and personal appeals.

It was in our second year that the idea was first suggested of seeking a lady in each Association to present the cause to every church, and assist in forming and conducting circles. Every day we have reason to thank our Heavenly Guide for showing us this way to extend the work. One by one women have become known to us who are fitted for this work and willing to undertake it; and their efforts, for which they receive no pecuniary reward, have been successful in a marked degree. They have to meet indifference, and sometimes actual opposition, in trying to gain the attention of those who expect to be saved through Christ, to his command to preach the Gospel to every creature. But after a time they are allowed to report the beginning of work in some of their churches. They hold women's missionary meetings when their Associations meet: and with or without the help of some returned missionary who can tell from actual experience what life is where Christ is unknown, they try to impress on the sisters the duty of extending the blessings of salvation to those who are without hope. They follow up their appeals by letters, and when

they can, by visits. Gradually woman's work for missions becomes an element in the Christian work of the Association. Pastors and brethren are stimulated to learn and tell more of God's work among the heathen. A revival of interest in missions is spoken of as a feature of our denominational history at this time. Perhaps no one will ever trace out and publish the agency of our State and Associational Secretaries and officers of circles in producing this revival; but in the Master's book of remembrance every appeal made in weakness and trembling, every sacrifice of leisure and personal comfort, every effort to overcome prejudice and indifference, is recorded.

Summary for the second year: Missionaries 9, auxiliaries 305, life members 337, schools 15, receipts $20,158.67.

Early in our third year the following preamble and resolution were entered on the records of the Board: "Whereas, it has been urged that home mission work be united with foreign in the church and city societies auxiliary to the Woman's Baptist Missionary Society, *Voted*, That while we bid a hearty God-speed to every other good object, and are glad to share in the work of the Home Mission Society, we do not think it wise in the church circles composing our Society to combine home work and foreign, but recommend to our circles the special effort needed to carry out the object of the Society as stated in the constitution of the auxiliaries."

We may say here that in more recent consideration of this question, the opinion of the members of the Board has remained the same as when the vote just quoted was taken. The constitution of the Society, as it now stands, would manifestly not allow the introduction of work for home missions; and the facts of the far greater difficulty of commanding attention and eliciting effort in behalf of foreign missions, and of the proportionately

small effort put forth to send the Gospel to the heathen, have confirmed the Board in the conviction that these two departments of mission work can be more efficiently promoted without uniting them in one organization.

In 1872, a small room was granted by the Missionary Union in its house in Bedford street, for the use of the Society, the meetings of the Board being held in the room used by the Executive Committee of the Union. But most of the work was done by the officers at home, till the headquarters of the Union were removed to Tremont Temple. Then our present office, Room 13, Tremont Temple, was furnished by special contributions made for the purpose, and was ready for occupancy in April, 1873.

As Mrs. Carpenter, the Corresponding Secretary, was about to return to Burmah, Mrs. Alvah Hovey was chosen her successor. The Treasurer, Mrs. Merrill, resigned; and Mrs. J. M. S. Williams was elected Treasurer, Miss Clarke acting as Assistant Treasurer.

In our third annual Report, Children's Mission Bands are for the first time reported by themselves, twenty-one in number. Since that time increasing attention has been given to that branch of the home work. Much labor and thought have been expended upon it; and thousands of dollars have been brought into the treasury. More important still, souls have been led to Christ by this very effort to send his word to the heathen; and the foundation is being laid for the intelligent and zealous support of missions in years to come.

At the close of our third year, we were able to report missionaries, 11; auxiliaries, 520; life members, 606; schools, 22; receipts, $26,061.52.

In October, 1874, the Society was incorporated in accordance with an act of the Legislature of Massachusetts. By the

provisions of the charter, the President and Clerk are members of the Board of Directors. There is but one Vice President. The constitution of the Society was not essentially changed.

About the same time, a contingent fund was established, consisting of legacies and gifts made in memory of friends. These are invested, and the interest is used every year in the work. It is understood that the principal may also be used at any time, if required.

We counted in April, 1875, missionaries, 15; auxiliaries, 707; schools, 20; receipts, $28,909.89.

Summary for the fifth year: Missionaries, 18; schools, 20; auxiliaries, 750; mission bands, 80; receipts, $33.260.69.

Summary for the sixth year: Missionaries, 21; schools, 34; Bible women, 25; life members, 1,040; receipts, $35.925.09.

Summary for the seventh year: Missionaries, 25; schools aided, 37; Bible women, 24; auxiliaries and bands, about 1000; life members, 1,161; receipts, $39,260.43.

Two missionaries are in Japan, one in India, all the rest in Burmah. Aid is given to six schools in India, two in Japan, four in China, one in Siam, and twenty-six in Burmah.

It will be seen from this brief survey that much of the educational work of our missions has gradually come to be supported by our Society. This is in accordance with the appeals and the motives which led to the formation of the Society. It is our hope that we may be able to enlarge and strengthen this department to just the extent needed for the best interest of the cause of Christ. We long, also, to have more native Bible women going from house to house, wherever such workers are adapted to the character and customs of the people, to tell the women and children of the Saviour. But there must be missionaries fitted by character and education for the work of training these Bible women.

As we look over our foreign field, we have reason to be grateful for those whom we have been allowed to send there. They prove that unmarried women can be as brave and steady and devoted as any class of workers. God bless them every one, and supply all their need, according to his riches in glory by Christ Jesus!

What shall we say of our success at home? Year by year we have rejoiced in the increasing number of active workers, and of contributors to the treasury; and most of those who have joined us are actually learning something of the work of God in foreign lands, and of the circumstances under which it goes on. The constant demand for missionary literature is in itself an encouragement. The instruction given to thousands of children will make them more wise and willing supporters of missions than we are in the present generation. We rejoice in the assurance that the Woman's Mission Circle is in many churches what it is intended to be — a quickener of piety, a stimulating agent to love for souls, to prayer, to all forms of Christian growth and work. Its members call attention, by word and example, to the need of foreign mission work in accomplishing the object of all Christian effort — the bringing of every human soul into Christ's kingdom. And we hope our Society is helping effectively, though unobtrusively, to speed the day when every Christian shall, of necessity, as one who owes all to Christ, give and labor according to his or her ability, in making the gospel known to every creature. When that day comes, — when even the Baptist women of America may be counted on as sure, because of their abiding principle, to do their share in this great work, — we will gladly consider our mission as a separate organization at an end. But as yet we may not relax our efforts, but must rather persevere, with greater zeal and riper wisdom, as the years go by.

Woman's Baptist Missionary Society, 1878–82.

Summary for the eighth year: Missionaries, 33; schools, 83; Bible women, 39; receipts, $41,472.77. Mrs. Williams resigned as Treasurer, and Miss M. E. Clarke was elected. Besides sending out two missionaries, the Board, to aid the Missionary Union most effectively in reinforcing its stations, voted to pay $500 toward the salary of each of nine missionaries, to be considered as providing for their wives, making no claim on the ladies for special service or reports. Similar appropriations have been continued in subsequent years. The Board published a statement of its belief that both Home and Foreign Missions can be best served if presented separately to the women of the churches; not by circles combining both objects.

Summary for the ninth year: Missionaries, 34; Bible women, 34; schools, 61; receipts, $46,178.32. Mr. and Mrs. Partridge, of Swatow, China, being ready to return to their work there, but having found no home in this country for their two older children, formally asked the Board to provide a place where they might live, and some one to take charge of them, thus beginning a Home for Missionary Children. The Society approved the plan.

Summary for the tenth year: Missionaries, 40; Bible women, 47; schools, 78; receipts, $50,010.91. The Home for Missionary Children was begun at Newton Centre, Mass., with four children, and Mrs. J. McKinlay as matron. Gifts of money ($1,175 54) were received for it. Work was begun at Liberia, Africa, and in France.

Summary for the eleventh year: Missionaries, 38; Bible women, 49; schools, 84, with 2,710 pupils. These are distributed among the Burmese, Karens, and Shans of Burmah, the Telugus of India,

the Garos of Assam, the Chinese, the Japanese, French, Swedes, and Africans. Receipts, $56,132.15; life members, 2,004; circles, 976; bands, 316. A house was built for the missionary children, $8,218.42 being received for the purpose. Receipts for eleven years and eight months, $407,257.93.

DECEMBER, 1882.

OFFICERS.

President.— Mrs. Gardner Colby, Newton, Mass.
Cor. Secretaries.— Mrs. Alvah Hovey, Newton Centre, Mass.
" O. W. Gates, " "
Treasurer and Assistant Cor. Sec'y.— Miss Mary E. Clarke, Tremont Temple, Boston.

L. K. Miller.

Missionaries of the Woman's Baptist Missionary Society, 1882.

Name.	Date of Departure.	Station.	Mission.	Remarks.
Miss A. R. Gage.....	1866	Rangoon, Burmah.	Burmese.	In this country.
" I. Watson.....	1867	Bassein, "	Karen.	In the field.
Miss S. E. Haswell....	....	Maulmain, "	Burmese.	Disconnected from the Society, 1880.
Mrs. R. A. Bailey.....	....	Zeegong, "	"	Died, 1878.
Miss K. F. Evans.....	1871	Thongzai. "	"	In the United States.
Mrs. M. C. Douglass...	1872	Rangoon, "	"	In the field.
Miss C. H. Rand.....	1872	Bassein, "	Pwo Karen.	Married Rev. J. T. Elwell, 1879.
" S. B. Barrows....	1872	Maulmain, "	Burmese.	In the field.
Mrs. J. J. Longley.....	1873	" "	"	Disconnected from A. B. M. Union, 1878.
Miss E. Lawrence.....	1873	" "	Karen.	In the field.
" M. C. Manning...	1874	Bassein, "	"	Died, 1879.
" M. E. Walling....	1874	" "	"	Married Rev. M. Jameson, 1878.
Mrs. C. B. Thomas....	1874	Henthada, "	"	In the field.
Mrs. L. A. Knowlton...	1853	Ningpo, "	China.	In this country since 1875.
Miss M. H. Stetson....	1875	Maulmain, "	Burmese.	Died, 1876.
" E. A. Chace.....	1875	" "	"	Married Rev. W. H. S. Hascall, 1877.
Mrs. D. Estabrooks....	1875	" "	Eurasian.	Died, 1878.
Miss C. A. Sands.....	1875	Yokohama, Japan.	Japanese.	In the field.
" A. H. Kidder.....	1875	Tokio, "	"	" "
" M. Sheldon.....	1876	Maulmain, Burmah.	Burmese.	" "
" E. H. Payne	1876	" "	"	" "
" E. F. McAllister..	1877	Bassein, "	Karen.	" "
" J. C. Bromley	1877	Prome, "	Burmese.	Died, 1882.
" L. E. Rathbun....	1877	Rangoon, "	"	In the field.
Mrs. J. M. Haswell....	1835	Maulmain, "	"	" "
Miss M. M. Day.....	1878	Nellore, India.	Telugu.	" "
" Ulie Cross.....	1878	Toungoo, Burmah.	Karen.	Married Rev. A. V. Crumb, 1878.
" R. E. Batson	1878	Shwaygyeen, "	Burmese.	Married Rev. W. I. Price, 1880.
" M. Russell	1878	Tura, Assam.	Garo.	In the field.
Mrs. C. H. Carpenter..	1862	Bassein, Burmah.	Karen.	In the United States.
" H. Morrow.....	1876	Tavoy, "	"	In the field.
" L. Jewett	1848	Madras, India.	Telugu.	" "
" D. Downie	1873	Nellore, "	"	In the United States.
" W. W. Campbell..	1873	Secunderabad, India.	"	" " "
" A. Loughridge....	1875	Hanamaconda, "	"	" " "
Dr. E. E. Mitchell.....	1879	Maulmain, Burmah.	Burmese.	In the field.
Miss A. M. Barkley....	1879	" "	"	" "
" A. L. Buell.....	1879	Rangoon, "	"	Married Rev. W. H. Roberts.
" E. J. Munson	1879	Tokio, Japan.	Japanese.	Married Rev. W. J. White, 1882.
Mrs. J. B. Kelley.....	1871	Rangoon, Burmah.	Burmese.	In the field.
Miss E. L. Upham.....	1880	Toungoo, "	"	" "
" M. A. Rockwood..	1880	" "	Shan.	Died, 1882.
Mrs. H. J. Nichols	1878	Madras, India.	Telugu.	Died, 1881.
" H. W. Mix.....	1882	Toungoo, Burmah.	Shan.	In the field.
" Z. A. Bunn.....	1882	Maulmain, "	Eurasian.	" "

WOMAN'S BAPTIST MISSIONARY SOCIETY OF THE WEST.

It was a happy inspiration which suggested the idea of a special organization of Christian women to promote the work of evangelizing the heathen women. They can never know the Saviour till the Church shall feel more of that constraining love of Christ which animated the first Christians. No doubt a great deal that was done to send out the Judsons and Boardmans, the Careys and Ashmores, was done by women. But so far, women were not organized; and organization multiplies power. It was therefore a happy inspiration when some warm-hearted Christian suggested the thought of organizing women for this noblest of works. It would be pleasant and profitable if it were possible to re-produce the reasons of our organization, the way and means adopted for promoting its growth, and to glance backward to the labors of the women in the field. It was not until 1870, that the attention of Baptist women was turned towards a special organization for a special purpose, which was nothing less than Christianizing the women of heathendom. In the month of August of that year, there was a gathering of friends at Chicago, to join in the farewell services of the Rev. R. E. Neighbor, who was about to go to his designated field in Assam. Among these friends interested in the work of missions, the idea of organizing a Woman's Society of the West, was discussed, and rapidly took form and shape, so that the same month a plan was

presented to the American Baptist Missionary Union, through its then foreign secretary, Dr. Warren, who, though himself hesitant at first as to whether the time for such a movement had fully come, — upon further consideration gave it personal and official sanction. May 9, 1871, the Society was organized, a constitution adopted, and officers elected. The officers were Mrs. Robert Harris, President; Mrs. A. M. Bacon, Recording Secretary; Mrs. C. F. Tolman, Corresponding Secretary, and Mrs. S. M. Osgood, Treasurer.

The Society was auxiliary to the Missionary Union, being formally accepted as such at their Anniversary meeting later in May, and work immediately began. Articles and appeals were published in the missionary magazine, and the religious papers; reports of meetings were prepared, and after March, 1872, the *Helping Hand* was published with the Missionary Magazine in the interest of the societies East and West. At the first semi-annual meeting, Miss A. L. Stevens was present, — the first applicant for an appointment to the foreign field. She was designated to Bassein, Burmah. The circumstances connected with Miss Stevens have been of peculiar interest. The very day she met the Committee, our city was *burned up*, and the outfit prepared for her was burned at the depot. The Society of the East gave timely aid in providing for her, so that her departure was not delayed. She went her way "with joy." The next month another sister knocked at the door of the foreign field. She was recommended for appointment, leaving the time for her departure contingent on the state of the treasury. Funds came in unexpectedly, and by the time her appointment was decided and her field designated, the Board was ready to meet her expenses. The farewell services were held in Chicago, and she sailed alone Dec. 30, for India. The Society also assumed the support of Mrs.

Scott, who had been laboring there several years, with her husband, who had recently died. Thus, within the first year of its existence, the new organization had equipped and sent out two missionaries, supported another, aided in sustaining a school for girls in Newgong, under the care of Miss Maria Bronson, and one in Gowhati, and the Normal School at Bassein, also supporting two Bible women at Nowgong. Miss Maria Bronson, already at work at Nowgong, was soon added to the list of the missionaries of this Society, and during the second year Miss Eastman was designated to Toungoo, Burmah; Miss Rankin was appointed to go to the assistance of Mrs. Scott at Gowhati, Assam. But before she could reach this far-off station, Mrs. Scott had been obliged to leave it, and with her children, to return to this country, where she is still awaiting the providential opening of a Christian home for her children; in the meantime preparing herself for wider usefulness, in caring for the bodies as well as the souls of her widely extended parish, by taking a thorough course of medical instruction.

We had begun to hear "voices from the fields across the seas" telling of the scenes which now met their eyes, pagodas and terraced roofs, of cocoanut trees, with graceful, feathery foliage, of broad rivers with stately ships of all nations riding at anchor, and far away the range of hills behind which the sun sets. Surrounded by such scenes, we knew that our first missionary had found herself and her work, and that she was busy and happy, so that we were strangely unprepared for words like these, "I must unclasp my hands from the work to which I had given myself, the work of my choice. I must lay it down, so soon, just at the beginning, and retrace my steps. I thought I had something to give to the work. I have nothing more. All is behind me. My heart is sad for the school, for the dear

Karen girls, and for the disappointment it will bring you at home. I follow the same Guiding Hand which led me here. Though but one short year has been given me, I thank God for this, the golden year of my life. It is worth all it can cost me." Miss Stevens reached Chicago May 24, 1873, very feeble, and though unable to stand, was able to give Miss Baldwin, her successor at Bassein, an address of welcome to all that was so dear to her in the work from which she had so sadly unclasped her hands, — to the dear and familiar room she would occupy, with its lamp trimmed and its furnishings in perfect order, and to the loving girls who would receive her so joyfully. Time and space would fail us were we to attempt to mention the details of the work at home or abroad. At the fourth annual meeting the Treasurer reported the receipts at $11,105. Circles were continually being organized, and the churches were evidently being blessed through them. Two cultured and consecrated young women were ready to go to the distant harvest fields. Miss Maria Bronson was smitten with cholera, and in a few hours was borne from the steamer on which she died, to her night-burial at Gowalpara. Miss Helen E. Watson was designated to Henthada, Burmah, and sailed January 17, 1874. She was anxious to go to the regions beyond and engage in direct evangelistic work. She was relieved of school work, and went to Zeegong, from which point she took journeys and went from house to house, telling all who would listen, of the Saviour. She is still in the service of the Society, though married to Mr. R. B. Hancock, and is now at Henthada.

Miss Mary A. Wood was designated to Gowalpara, and Miss Ella Gaylord to Nowgong to take Miss Bronson's place. She never reached this designation, as she married at Calcutta a fellow-passenger, missionary of another society, and went with her husband to Northern India.

Miss Wood was transferred to Nellore, and to Ongole, and finally to Ramapatam, where she married Rev. A. A. Newhall, and was, as the wife of a missionary, under the Missionary Union's care. She was a faithful and energetic worker. She died October 9, 1877. As Miss Peabody had, after six years of hard labor at Ramapatam, married the Rev. C. Pearce, and removed to her husband's home on the Nilgherry Hills, her connection with the Society of the West was severed in August, 1877, and Ramapatam was left with no female teacher.

Miss Anna M. Sweet was sent to Nowgong, Miss Bronson's still vacant place, and Miss Orrel Keeler sailed with her for Gowhati, where Miss Rankin, who had married Rev. Dr. Bronson, was caring for the school, though her relations with the Society were severed. Miss S. J. Higby was sent to Maulmain in May, 1876, and the autumn of that year the Society sent its first representative to China, Miss Mary E. Thompson, who is at Swatow, learning the language with all her might. In October, 1877, Miss L. Ella Miller was designated to Rangoon, to assist Dr. Packer in the College, while studying the language and the people she went to serve. She is with Mrs. Binney, who has just become a missionary of this society, her husband having died on the voyage back to the home and the work he so loved. Within a week after the departure of these last, we sent a second representative to China, Miss A. Sophia A. Norwood, who accompanied Dr. and Mrs. Ashmore, as they returned to their work at Swatow. The Society has just held its seventh annual meeting in Indianapolis, Ind. As we go up annually to these feasts, we can see a marked improvement in all respects. The women of our churches are giving more thoughtful consideration to the question of duty, of exercising such talents and gifts as they have found they possessed, — gifts of utterance, gifts of far-reaching helpfulness.

The methods of work are slowly gaining in efficiency, though they are very simple — a vice-president and state secretary in each state, an executive committee, to work with the associational secretaries in awakening and developing the interest in the weakest and remotest churches. The circles in the associations report to the secretary of the association the amount contributed, but forward the money directly to the general treasurer, while the reports of meetings and memberships are sent to the assistant secretary, by her reported to the state secretary, who sums them up and reports to the corresponding secretary. Each circle can arrange its programme, and arrange any plan which promises success in educating and directing an intelligent interest in the society's operations. The result of the seven years' work in conducting these circles is to show us all how ignorant even the best-informed among us, are, as to the real life and condition of those among whom we are sending our daughters; and the need is felt, and acknowledged, for knowledge on all points that concern the dwellers in those strange lands.

OFFICERS.

President. — Mrs. Robert Harris.
Recording Secretary. — Mrs. J. O. Brayman, Chicago.
Corresponding Secretary. — Mrs. A. M. Bacon, Dundee, Ill.
Treasurer. — Mrs. C. R. Blackall, Chicago, Ill.

Woman's Baptist Missionary Society of the West, 1878–82.

At the eighth annual meeting, Mrs. H. M. Robert, of Milwaukee, Wis., was elected President, in place of Mrs. Robert Harris, who had removed to New York. The Treasurer, Mrs. C. R. Blackall, having also removed there, was succeeded by Mrs. F. A. Smith, of Chicago.

During this year, the Society sent out its first medical missionary, Miss Caroline H. Daniells, stationed at Swatow, China, where she is doing good missionary medical work. Miss Emma O. Ambrose was sent to the assistance of Miss Eastman, at Toungoo, Burmah.

At the ninth annual meeting, Mrs. A. J. Howe was chosen President. Miss Emma Inveen and Miss Flora B. Lightfoot sailed, Nov. 15, from San Francisco for Ningpo, China.

During the tenth year, Miss Frances E. Palmer, of St. Johns, Mich., sailed for Toungoo, Burmah; and Miss Marie Menke, of Cüstrin, Germany, arrived at Madras, India, Dec. 13, of the same year. Mrs. C. M. Hill was adopted, and is at work at Bexley, Liberia.

A Bureau of Intelligence was opened during the tenth year, and works in three departments, — Foreign, Home, and Children's.

The eleventh year was marked by increased activity at home and abroad. Miss Anna K. Brandt went to Nowgong, Assam, and Miss Naomi Garton, to Maulmain, Burmah. A mission station was opened in Paris, France, Madame Ernestine Andru in charge. A committee on Bible instruction for candidates for foreign mission service was appointed, and another for medical instruction. Work among the Scandinavians was enlarged by the appointment of Miss Olsen as Conference Secretary; and Miss Emma Rauschenbusch

was appointed Secretary of the German Conference. Just at the close of the year, Miss Rauschenbusch was accepted as a missionary for foreign fields. Of the twenty-six missionaries who have been sent abroad and supported by this Society, eight are from Illinois, five from Iowa, four from Michigan, two from Ohio, and one each from Indiana, Missouri, Wisconsin, and Nebraska. Three have been assumed while on the foreign field; four have married missionaries of the Union; two have gone to other fields; two are in this country; and two have entered into rest.

MRS. E. W. BRAYMAN.

OFFICERS, 1882.

President. — Mrs. A. J. Howe, University of Chicago.
Vice-President. — Mrs. C. F. Tolman, 41 University Place, Chicago.
Recording Secretary. — Mrs. E. W. Brayman, 78 Twelfth Street, Chicago.
Corresponding Secretary. — Mrs. A. M. Bacon, Oak Park, Ill.
Treasurer. — Mrs. F. A. Smith, 151 Wabash Avenue, Chicago.

Missionaries of the Woman's Baptist Missionary Society of the West.

Name.	Birthplace.	Sailed.	Mission Station.	Remarks.
Miss Alvira L. Stevens	Bloomingdale, Ill.	Dec., 1871.	Bassein, Burmah.	In this country.
" Lavinia Peabody	Boxford, Mass.	Jan., 1872.	Ramapatam, India.	Married Rev. George Pearce.
Mrs. A. K. Scott	Payson, Ill.	Adopted, April, 1872,	Nowgong, Assam.	In this country.
Miss Maria Bronson	Jaipur, Assam.	Adopted, Jan., 1873.	" "	Died March 18, 1874.
" Harriet N. Eastman	Griggsville, Ill.	Oct., 1872.	Toungoo, Burmah.	Married Rev. Dr. M. Bronson.
" Mary D. Rankin	Lansing, Mich.	Oct., 1872.	Gowhati, Assam.	" " " E. B. Cross.
" Clara L. Baldwin	Bridgewater, N. Y.	Oct., 1873.	Bassein, Burmah.	" Mr. R. B. Hancock. (Still in our service.)
" Helen E. Watson	Whaplode, England.	Jan., 1874.	Zēgong, Burmah.	" Mr. Wm. L. H. Forbes.
" Ella M. Gaylord	Delphi, Ind.	Sept., 1874.	——, Assam.	" Rev. A. A. Newhall. (Died Oct. 9, 1877.)
" Mary A. Wood	Bridgewater, England.	Sept., 1874.	Ramapatam, India.	" Rev. C. D. King,
" Orrell Keeler	Harlem, Ohio.	Sept., 1875.	Nowgong, Assam.	
" Anna M. Sweet	Adrian, Mich.	Sept., 1875.	" "	
" Sarah J. Higby	East Granville, Mass.	April, 1876.	Maulmain, Burmah.	
" Mary E. Thompson	Salem, Ohio.	Nov., 1876.	Swatow, China.	
" L. Ella Miller	Maysville, Ind.	Oct., 1877.	Rangoon, Burmah. / Tavoy,	Home on leave.
" A. S. A. Norwood	Berwick, Nova Scotia.	Oct., 1877.	Swatow, China.	
Mrs. J. P. Binney	West Haven, Vt.	Adopted, April, 1878.	Rangoon, Burmah.	
Miss Flora B. Lightfoot	Quincy, Ill.	Nov., 1879,	Ningpo, China.	
Miss Emma O. Ambrose	Sharon, Mich.	Oct., 1878.	Toungoo, Burmah.	
" C. H. Danielis, M.D.	Troy, Mich.	Nov., 1878.	Swatow, China.	
" Adele M. Fielde	Jefferson Co., N. Y.	Adopted, Sept., 1878.	" "	
" Emma Inveen	Alton, Ill.	Nov., 1879.	Ningpo, "	
" F. E. Palmer	Bingham, Mich.	Oct., 1881.	Toungoo, Burmah.	
" C. M. Hill	Washington, D. C.	Adopted, 1880.	Bexley, Liberia.	
" Marie Menke	Cüstrine, Prussia.	Nov., 1880.	Madras, India.	
" Naomi Garton	Surry, England.	Sept., 1881.	Maulmain, Burmah.	
" Anna K. Brandt	Copenhagen, Denmark.	Sept., 1881.	Nowgong, Assam.	
Madame Ernestine Andru		Adopted, 1881.	Paris, France.	
Miss Emma Rauschenbusch.	Rochester, N. Y.	July 13, 1882.	Madras, India.	

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE PACIFIC COAST.

This Society was organized in the First Baptist Church, San Francisco, Oct. 14, 1874. A local Society, established by Mrs. Thorndike Jameson, had already been in existence two years in Oakland.

Mrs. Cogswell and Mrs. Garthwaite, of Oakland, while attending the Association, tried to increase the spirit of missions among the women of our church. It was thought by pastors and ladies present on this occasion, that the interest of Foreign Missions would be further promoted by forming a Society on the Coast, as we were as far removed from the Society of the West, as they were, from the Society that had its centre in Boston.

A meeting was called the following week for the purpose of drawing up a Constitution and By-Laws, and nominating officers. The day appointed being rainy, only three were present, Mrs. C. T. Garthwaite, Mrs. F. M. Conro and Mrs. Wattson. They talked, and wrote, and planned, as best they could, for future work.

The first meeting was held Nov. 14, 1874, in the First Church, San Francisco. Plans were made for forming church circles, and solicitors appointed in several churches. The Corresponding Secretary and Treasurer were requested to attend the Association held in Vacaville, in May 1874, and present the work of our Society.

In our work of half a year, we realized from Oakland, Brooklyn and First Church, San Francisco, $110.70 in gold; $9.00 for

printing was deducted. The balance, changed to currency amounting to $116., was forwarded to Boston.

The first annual meeting was held March 14, 1876, in the First Baptist Church, San Francisco. Addresses were made by Rev. B. S. McLafferty, and Mrs. L. N. Knowlton, a returned missionary from China. It was a full and happy day; all felt encouraged in the work. For the ten months our receipts amounted to nearly $300.

Although our Corresponding Secretary sent many letters to the churches up and down the coast, it was found almost impossible to interest the people in that way; very few answers were received.

No Society having been formed in Nevada, Mrs. T. G. Negus sent to the Treasurer $5.00 in gold, as an expression of her sympathy in the work.

Our second annual meeting was held in the Oakland church, March, 1877.

Mrs. J. C. Baker accompanied her husband to Oregon to attend the Association, for the purpose of representing our work and of organizing circles in the churches there represented. Two years before this, a circle had been formed in Portland and one in Salem.

Of this visit Mrs. Warren says, "I recognized the hand of God in this movement, and fully realized the impulse Mrs. Baker would give the cause by her personal effort, and gladly welcomed her. I know we would have done something, had she not come; but she placed the work upon a level which it would have taken us years to attain. I think God opened our hearts to feel the need of aid, that we might be ready to give her suitable encouragement." A good work has been done since by Mrs. Warren.

Mrs. Grace Green, Vice-President for Washington Territory, has been a faithful worker since our organization. In 1875, she reported circles formed in Olympia and Seattle. Other circles have been formed, and the work is increasing in interest.

Mrs. M. L. Carter sent a report from Victoria, British Columbia, in 1878; and seven dollars as the first collection from their circle. We expect Idaho will soon join us in this good work.

In the seven and a half years of our existence, we have sent $4,237.83 to the Missionary Union at Boston. It is a small sum for a Society established so long as ours: yet we do not feel discouraged, but hope much may be accomplished by our united efforts. Our motto shall be, "All the Wide World for Christ."

MRS. M. E. WATTSON.

JULY, 1882.

OFFICERS.

President.—Mrs. B. S. McLafferty.

Vice-Presidents.—
- For California, Mrs. O. W. Gates.
- " Oregon, Mrs. J. Pierce.
- " Nevada, Mrs. C. L. Fisher.
- " Washington Territory, Mrs. G. W. Green.

Recording Secretary.—Mrs. D. K. Woodbridge.
Corresponding Secretary.—Mrs. F. M. Conro.
Treasurer.—Mrs. M. E. Wattson.

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

In the autumn of 1847, the women of the Free Baptist denomination, at a session of its triennial General Conference held in Sutton, Vt., entered into an organization known as the Free Baptist Female Mission Society. Organizations were soon formed, in nearly all the Yearly Meetings, auxiliary to the general society; in the Quarterly Meetings, auxiliary to the yearly meetings; in the churches, auxiliary to the quarterly meetings; or, where church societies could not be sustained, solicitors were appointed to secure and collect weekly pledges from the members, both men and women.

It was an organization for the work of circulating missionary intelligence and collecting money for the Free Baptist Home and Foreign Missionary Societies. It continued in active operation over twenty years and did much good and effective service. It was never formally dissolved. Its leaders, from change of circumstances, were unable to continue the carrying forward the work, and their places not being supplied, the meetings of the general organizations were neglected. There were, however, a few bright exceptions where yearly and quarterly meetings and church societies continued to exist, and are still bearing fruit under the later organizations.

In the year 1873, our India band of workers, always weak in numbers, had been sadly reduced by sickness and death. The surviving missionaries appealed to the women to reanimate the society

that had languished or to form a new one. Their appeal found them already moving in the matter.

The women's societies that had then been recently formed in the larger denominations had taken advanced ground from that occupied by our former society. So when the women met in convention, at a session of the New Hampshire Yearly Meeting, held in Sandwich, June, 1873, to consider the question of organization, they decided that instead of remaining merely a channel through which funds were to flow, that they would take the advanced ground, select and support their own missionaries, with the approbation of the Foreign Mission Board. The Society was organized June 11, 1873; and the constitution then adopted, with a few modifications, has continued the one by which it is governed.

The Free Baptist denomination had always been intensely anti-slavery; consequently, as soon as emancipation took place, the sympathies of its women were actively enlisted in behalf of their down-trodden southern sisters. So in framing the constitution, they were carefully remembered. The Free Baptist mission at Harper's Ferry, West Va., with its college charter and normal school for freedmen and freed-women, offered it an inviting field, which it was not slow to occupy.

Finding the girls crowded in quarters close almost to suffocation, it undertook to erect a boarding hall, whose foundations had been laid by others some years previously, when a failure of funds arrested the work. The effort proved a success, and Myrtle Hall stands now a monument of the Society's labor. Later it has helped in the erection of Anthony Hall, containing recitation-rooms, library and chapel. It has also assisted many of the girls to prolong their stay in the school, and sustains some of the teachers. Recently it has begun to make appropriations for home mission work, especially in the frontier States.

In January, 1878, the first number of *The Missionary Helper*, a bi-monthly magazine was issued by the Society. It has a circulation of thirty-six hundred copies. It is published in Providence, Rhode Island, and is edited by Mrs. J. M. Brewster, and enters upon its sixth year as a monthly publication having obtained an honorable place among missionary literature.

About two hundred and eighty auxiliary societies and children's bands form the constituency, most of which are in New England. Many other women's societies are in sympathy in churches west of New England, but these are generally auxiliary to their respective State Associations, through whose treasuries most of their funds flow to the Free Baptist Foreign Missionary Society and to Home Mission work within their own boundaries. The aggregate amount of its receipts, since its formation, is $23,941.21.

It is now sustaining five missionaries in India and two missionary teachers at Harper's Ferry. It is also largely aiding the work at all our India stations, in employing native christian teachers in the zenanas, and in the Day-schools. It has a large number of children from the lowest strata of heathen society taught in the Ragged schools at Midnapore, under the care of Mrs. Dr. J. L. Phillips; it is establishing an Industrial school at the same place, and a Sanitarium in the Himalayas. It also has the care of an Orphanage at Jellasore.

Each year since the organization of the Society, there has been a steady increase of receipts, and a constantly deepening interest in the work of extending the Redeemer's kingdom. More clearly is heard the call which summons women to the glorious privileges of this nineteenth century to organize for the overthrow of ignorance and oppression.

Through our regiment is small, yet "in the name of the Lord have we set up our banner," and we hope to press on with a steady

march, in union with the grand phalanx of workers, to certain victory, and to a shout in the grand song of triumph.

MRS. M. M. H. HILLS.

OCTOBER, 1882.

OFFICERS.

President. — Mrs. E. S. Burlingame, Providence, R. I.
Recording Secretary. — Mrs. J. L. Tourtelott, Providence, R. I.
Corresponding Secretary. — Mrs. J. A. Lowell, Danville, N. H.
Home Secretaries. — Mrs. V. G. Ramsey, North Berwick, Me.; " Libbie Cilley Griffin, Gilbert's Mills, N. Y.
Treasurer. — Miss Laura A. DeMeritte, Dover, N. H.
Editor and Publisher of the Missionary Helper. — Mrs. J. M. Brewster, Providence, R. I.

Missionaries of the Free Baptist Woman's Missionary Society, 1874-82.

Missionaries.	Appointed.	Station.	Home.	By what District Supported.
Miss Susan R. Libbey*.	1874	Balasore, India.	Dover, N. H.	
" Ida O. Phillips	1877	" "	Hillsdale, Mich.	By Children's Bands.
" Hattie P. Phillips..	1878	Jellasore, "	Chicago, Ill.	Rhode Island.
" Mary E. Bacheler .	1882	Midnapore, "	New Hampton, N. H.	Maine Western.
Mrs. D. F. Smith	1882	Balasore, "	Manchester, N. H.	Vermont.
Miss Lovina C. Coombs.	1882	Not yet stationed.	Lewiston, Me.	Maine Central.
" Lura E. Brackett ..	1874	Harper's Ferry, W. Va.	Phillips, Me.	New Hampshire.
" Coralie L. Franklin,	1880	" " "	Harper's Ferry, W. Va.	Rhode Island.

* Died June 24, 1878, at Contai, India.

CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

EARLIEST RECORDS.

The earliest mention of a Woman's Missionary Society in the Congregational Church is that of the "Boston Female Society for Promoting the Diffusion of Christian Knowledge," in 1801. Its object was to raise funds to pass over to the "Massachusetts Missionary Society" which was of the same denomination, formed in 1799. The design of this latter organization was "to diffuse the gospel among the people in the newly settled parts of our country, among the Indians, and through more distant regions, as circumstances shall invite, and the ability of the Society shall admit."

A year later, mention is made of cent Societies formed among women, also contributing to the same general Society. Many of these contributions were to be used specially for foreign missions, or, as the word foreign, was then understood — to the Aborigines of our own country The foreign department of the Massachusetts Missionary Society gradually acquired more and more importance till it was absorbed by the formation of the American Board. The original organization then assumed the form of a distinctive Home Society which it retains to this day, as the American Home Missionary Society. The cent Societies we find contributing to the American Board immediately after its organization ; and, as early as 1812, mention is made of contributions from a Woman's Foreign Missionary Society in New Haven, Conn. This Society in New Haven was soon followed by others similar to it, till in 1839, there were six hundred and eighty of these "Auxiliaries."

In the meantime maternal Associations had been established

in different places. The first of these was started by Mrs. Edward Payson, in Portland, Maine, in 1815; the second in the Old South Church, in Boston, in 1816. Connected with these Associations, which soon multiplied quite extensively, were a large number of children who were regular attendants at their Quarterly Meetings and who were trained to work for missions: in many of these, money was raised for the education of a heathen child. These organizations flourished till 1842, when they began to decline and, by 1860, became nearly extinct. The female Auxiliaries of the American Board, being mainly in the hands of collectors and having no provision in their organization for nurture and perpetuity had also declined, so that there were comparatively few in existence.

At about this time, a number of Christian women were providentially called to revive the maternal Associations and they also thought it incumbent upon them to reawaken an interest among children in the conversion of the world. For this object, a mothers' meeting, under the auspices of the Union Maternal Association of Boston, was held for eight consecutive years, by permission of the American Board, in connection with its Annual Meeting. This proved instrumental in quickening Christian mothers' to consecrate their children to Christ, and themselves to the salvation of heathen women. The interest thus aroused prepared the way, in great measure, for the formation of the Woman's Board and its subsequent success.

The American Board began its efforts to reach heathen women through the labors of single ladies very early in its history. In 1817 two ladies were already teaching among the Indians, and between that date and 1860 no less than one hundred and four were engaged in the same work. In addition to these, there were thirty-six laboring in other fields. Special interest in this particular department was first awakened in Christian lands by Rev. David Abeel, a missionary of the A. B. C. F. M. His efforts in England

led to the formation of the Society for the Promotion of Female Education in the East, in 1834, and of other kindred organizations through which a good work has been accomplished. Upon this model, in part, and at the suggestion of the missionary just named, the Woman's Union Missionary Society of New York was organized.

ORIGIN OF THE PRESENT SOCIETY.

By a singular providence, just at the close of our late war, when the talents and energies of the women of the country had been largely developed in alleviating its miseries, and were thus prepared to be transferred to a new field of action, the great Head of the Church inaugurated the work now being done by Woman's Boards. Missionaries in the foreign field, societies at home sustaining them, and many Christians in our churches, were simultaneously led by the Holy Ghost to the conviction that the time had come for special efforts in behalf of heathen women.

In 1867, a few women in Boston were deeply affected by the tidings borne on almost every breeze from foreign shores, that the barriers which had impeded the giving of the Gospel to their pagan sisters were breaking down. Recognizing the guiding hand of God in these opening doors, they felt an increased responsibility to obey the last command of their risen Lord. They had also been interested in reading from "The Missionary Link" accounts of the work in India, under the auspices of the Woman's Union Missionary Society in New York, and rejoiced in the evidence that the Master had greatly owned and blessed their labors. They were convinced, however, that to meet the enlarged demands of their sex, then becoming accessible to woman, and in many fields to her only, there should be a united effort of Christian women throughout the country. How this could be most ef-

fectually accomplished, was a question that weighed heavily upon their hearts. Stated meetings for prayer and conference were held, and a plan devised and adopted for correspondence and visitation, to awaken and secure a general interest in the subject. Eight months were spent in communication by letter, or by personal calls on the secretaries of foreign missionary societies, on returned missionaries, and on the wisest counsellors of the churches.

It was believed, that in the progress of missions, an independent woman's society was inadequate to meet all the needs of the work now evidently opening. Faith beholding converts flocking to Christ "as doves to their windows," it seemed imperative that new female societies should be associated with existing missionary boards having already organized churches, through which believers could receive the ordinances and the privileges of the stated ministry. It was also apparent, that becoming auxiliary to such organizations, the work would be conducted more economically, and with greater success.

At first a union of denominations was contemplated. While much interest was manifested by the different evangelical boards in the movement, the American Board of Commissioners for Foreign Missions alone responded, by formal propositions developing a plan by which the women, in sympathy with their work, could co-operate with them in attaining the proposed end.

ORGANIZATION.

On the first Tuesday of January, 1868, about forty ladies representing the Congregational churches in Boston and vicinity, met in the Old South Chapel, Freeman Place, to consider the subject of organization in connection with the American Board. Convened, as they believed, by the Divine Spirit, they earnestly in-

quired, "Lord, what will thou have us to do?" with unwavering faith that He would direct. The Word was read, "Fear not, I will help thee. Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;" and the united cry went up, "O Lord, remember this word unto thy handmaids, on which thou has caused them to hope."

The degradation and woes of heathen women were described by returned missionary ladies, Mrs. Winslow of the Madura Mission, and Mrs. Dr. Butler, missionary of the M. E. Church in Northern India. It was shown that their condition had always interposed an insuperable obstacle to the spread of the gospel; while many encouraging facts were given to prove that a wide and effectual door was being opened for their evangelization. Mrs. Butler expressed her sympathy with the object of the meeting, and stated that her husband's heart was set upon carrying out in his own church the plan now proposed, of sending out single women to labor for their own sex. In Northern India, the only way of reaching the women was through the wives of missionaries, who, with their own family cares, were wholly unequal to the work. It was her opinion that a wide and effectual door of usefulness was open to women without domestic cares.

A statement of the work of the eight previous months, which had culminated in this meeting, also the propositions of the American Board of Commissioners for Foreign Missions, together with a letter from Dr. Clark, the Foreign Secretary, setting forth strongly the need of such a movement, were presented and freely discussed. It was deemed very significant, that while earnest calls were being addressed to the American Board for female laborers to go abroad, well educated Christian women were offer-

ing to go. Additional means were needed to send them; and a strong appeal was made to furnish these. Shall the devoted, zealous young sisters, ready to go, be sent? was one of the grave questions of the occasion; while the claims of those sitting in "the region and shadow of death," were freely admitted. The voice of the meeting was as follows: "Grateful for living in such an age, and in view of the sublime possibilities of the hour, we will, by sympathy, prayer, labor and contributions, band together and engage in the blessed work of giving the bread of life to the perishing." The pathway of the future looked dark, but there was light for a first step, and sanctified courage to take it. A resolution was offered to form a society "co-operating with the American Board in its several departments of labor for the benefit of our sex in heathen lands." This was adopted by a rising vote. It was a moment never to be forgotten; for just then was felt the presence and power of the Holy Ghost, and some were conscious of a new baptism of missionary zeal, the effects of which remain to the present time. Committees of ladies were appointed to prepare a constitution and list of officers; and on the ensuing week at the same place, the New England Women's Foreign Missionary Society was organized.

By the special request of leading members of other denominational boards, and in accordance with the original plan of union of evangelical sects, the first article of the constitution was adopted as follows: —

"The object of this Society is to engage the earnest, systematic co-operation of the women of New England, with the existing boards for Foreign Missions, in sending out and supporting unmarried female missionaries and teachers to heathen women."

While there was to be union under the organization, in conference, prayer, and the home department of work, the treasurer

was to keep a denominational account, crediting each religious body composing the union with the sums received from its constituents, and paying the aggregate amount to the Foreign Missionary Society with which it was connected.

Before the close of January, the society was in active operation. It was a day of beginnings. Not one missionary in the field, not an auxiliary society to rest upon, only a few women, full of faith and zeal, — only these, and God. By the third of February, over five hundred dollars had been raised in the Boston churches, and on that day the first missionary was adopted — Mrs. Mary K. Edwards, already under appointment by the American Board for the Zulu Mission. In March, a circular was issued and sent to every Congregational church in the country, followed in September by another, from which is taken the following paragraph: "While the fact is mentioned with gratitude, that responses to our first circular, issued some months since, have been received from Maine to Minnesota, and from California, it is regarded also as a sanction of the Holy Spirit, who has thus blessed our undertaking, by preparing so many hearts to help it forward." Thus in the beginning the foundation was laid broad and deep.

In the incipient stage of the enterprise, the membership knew not whereunto it was called; and a few months sufficed, by the great enlargement of the work, to show that it would be wiser for the ladies of each denomination to co-operate separately with their own Foreign Missionary Board.

CHANGE OF CONSTITUTION.

At a meeting called for the purpose in September of the same year, the Constitution was altered, limiting the labors of the Society to the fields of the American Board. The restriction of

work to New England was also removed by changing the name to that of Woman's Board of Missions, whereby ladies in any part of the land, in sympathy with the American Board, could become auxiliary to its work.

FIRST YEAR'S PROGRESS.

The Society came to its first Annual Meeting in Mt. Vernon Church, Boston, January 5, 1869. It was a stormy day and the streets well-nigh impassable; but the more than six hundred ladies who had come, not only from suburban towns, but from other States, to be present, showed that the cause had taken deep root in the hearts of Christian women. It was a thanksgiving meeting, and already with grateful hearts they were saying, "What hath God wrought!" An income of $5,033.13 was reported by the treasurer. Seven missionaries were in the field, and eleven Bible-readers adopted. One hundred and twenty-nine life-members were enrolled in the books, and those who loved the cause thanked God and took courage.

INCORPORATION OF THE W. B. M.

In March, 1869, the Woman's Board of Missions was incorporated by the Legislature of Massachusetts, with the right to hold property to the amount of two hundred thousand dollars. It has received by legacies over twenty-five thousand dollars, to constitute a permanent fund to be held in trust, the income of which is annually to be appropriated for the purposes of its organization. The Board has also quite a large contingent fund derived from legacies of less than five thousand dollars, held in reserve for buildings. The exact connection of the Society with the American Board, is set forth in the third section of this Act of Incorporation which reads: —

"The object and purpose of this corporation shall be to collect, receive and hold money given by voluntary contributions, donations, bequests or otherwise, to be exclusively expended in sending out and supporting such unmarried females as the Prudential Committee of the American Board of Commissioners for Foreign Missions shall, under the recommendation of the Board of Directors of this corporation, designate and appoint as assistant missionaries for the Christianization of women in foreign lands; and for the support of such other female helpers in the missionary work, as may be selected by the Board of Directors, with the approbation of the said Prudential Committee."

PUBLICATIONS.

The month of March, 1869, was also memorable for the issue of the first number of the magazine, "Life and Light for Heathen Women," published quarterly by the Board. During the four years of its existence, as a quarterly, its circulation increased to seven thousand, and its income defrayed all its expenses, together with those of the home department of the work. The "Children's Quarterly," "Echoes" from it, was first published in June, 1870. These periodicals were changed to monthly publications in January, 1873. In 1876, the Children's Department was taken from "Life and Light," leaving the much needed space for other matter, and published in connection with "The Well Spring," a children's paper issued by the Congregational Publishing Society. The present circulation of "Life and Light" is a little less than thirteen thousand.

BUSINESS ROOM.

In June, 1869, a room for business purposes was kindly offered in the Missionary House, Pemberton Square. In the next Annual Report, we find the following record: "So enlarged has been the work, and increased the public interest in the cause, that during some days there have been upwards of sixty calls upon

the Secretary on matters of business." Thus has this provision, made without expense to the organization, proved itself a necessity, and been an evident means of enlarging its operations. In February, 1873, the Woman's Board removed to its present quarters, Nos. 1 and 2 Congregational House, Boston.

RESULTS.

When the Woman's Board was formed, three aims were set before it: —

1. By extra funds, efforts and prayers, to co-operate with the American Board in its several departments of labor for the benefit of women and children in heathen lands.

2. To disseminate missionary intelligence and increase a missionary spirit among Christian women at home.

3. To train children to interest and participation in the work.

In estimating the progress made in these different directions, the records will speak for themselves. There are now connected with the Woman's Board sixty-eight missionaries, fifty-eight Bible-women, nineteen boarding schools, besides the Homes in Constantinople, Kioto and Osaka in Japan, Madura in India, and among the Dakota Indians. These schools contain, in all, about eight hundred pupils. There are also forty-nine village and day schools with about one thousand pupils. Of these, five missionaries, one Bible-reader, and two boarding schools are in the Zulu Mission, South Africa; twenty-nine missionaries, thirty-four Bible-readers, eight boarding schools, besides the Constantinople Home, and thirty-four day schools in Turkey; sixteen missionaries, twenty-eight Bible-readers, seven boarding schools, besides the Madura Home, and eleven day schools in India and Ceylon; four missionaries, one Bible-reader, one boarding school

and two day schools in China; ten missionaries and the Kioto and Osaka Homes in Japan; four missionaries, one boarding school and one day school in Papal lands; a missionary in Micronesia and two at the Home among the Dakota Indians. In buildings, the Board has erected a "Home" in Constantinople, at a cost of $58,000.00, which is designed to combine evangelistic and medical work with a school for the higher education of Turkish women; six thousand dollars was raised in centennial offerings — mostly by children — for a Home in Kioto, Japan; and appropriations of from five hundred to three thousand dollars for new buildings, or for large additions, have been made in each of the following places: Inanda and Umzumbi, So. Africa; Marsovan, Aintab, Harpoot, Turkey; Madura, India; Osaka, Japan; and for the Dakotas at the Santee Agency, Nebraska.

The second aim set before the Society at its formation, was to disseminate intelligence and increase missionary zeal among Christian women at home. This the Board has endeavored to do through the press, through social and public meetings, and through personal effort. To do this systematically, the territory under its jurisdiction, including about nineteen hundred churches and one hundred and sixty-five thousand church members, has been divided into Branch Societies and Conference Associations. Each of these organizations has its regularly elected officers, and comprises from fifteen to one hundred and fifty auxiliary societies and mission circles among the children. This system has been so far completed that efficient ladies have been appointed to promote the work in all the churches, each one having charge of from ten to thirty churches, calling to her aid such others as she thinks best. These ladies report regularly to officers of State Branches, or to the Parent Board in Boston.

There are now connected with the Society, eighteen Branches

and fifteen Conference Associations, covering the whole of our territory, whose aggregate number of auxiliaries and mission circles, amount to over thirteen hundred. Under the auspices of these organizations, hundreds of meetings are held every year, some of them filling large churches to their utmost capacity. Through their influence much attention is now given to the study of the missionary work in its various aspects; many original papers are written, many prayers offered. Periodicals and newspapers are searched for items that bear on the missionary cause; libraries are ransacked for facts on the history, manners, customs and religions of heathen nations, and a thirst for knowledge seems to be created that must result in increased interest. To supply this demand for information, a Bureau of Exchange has been recently established, with a Secretary at its head, through which papers or letters read in one auxiliary, may be made of service to any others that may wish to apply for them.

Through the press, the last ten years, more than forty millions of pages have been published in periodicals and leaflets, and tens of thousands of circulars and reports been issued. The treasury which supplies the life-blood of the work has so far kept pace with it. The total receipts for 1877, were $84,656.35, an increase of nearly $10,000 over any previous year. Since the beginning, exclusive of more than $45,000 received for "Life and Light," the funds have amounted to about $475,000.00. The home expenses, of the first ten years, have been about $9,000, or less than two per cent. on the receipts.

Not the least important department of the Board, is the training of children to be missionary workers. During the ten years their contributions to the treasury, from sales and festivals, from missionary garden flowers and fruits, from patient stitches in neatly sewed garments, and from penny collections, have amount-

ed to over $50,000. Their present efficiency, however, sinks into insignificance in comparison with the hopes for their future, when the seed now so carefully sown shall develop into the strong, intelligent missionary interest of men and women. To stimulate this interest, there are connected with the Board between four and five hundred mission circles, with an average of from twenty to thirty members, making an army of nearly ten thousand children who have joined the missionary crusade.

This, in brief, is the history of the Woman's Board of Missions during its first decade. Its aim for the future is to secure the organization, nurture and constant growth of an auxiliary society in every Congregational church within its territory; at home and abroad,

> "To stretch our habitations,
> Lengthen cords and strengthen stakes,
> Till Christ's kingdom, of the nations
> One unbroken household makes."

Towards this mark it is pressing forward with an earnest purpose and with humble reliance on the Great Head of the Church, under whose guidance it is believed that the present point has been reached, and through whose blessing alone the ultimate goal shall be attained.

ORIGINAL BOARD OF OFFICERS.

President. — Mrs. Albert Bowker.
Vice Presidents. — Mrs. R. Anderson, Mrs. N. G. Clark, Mrs. S. B. Treat, and Mrs. Charles Stoddard.
Corresponding Secretaries. — Mrs. Miron Winslow, 107 Boylston Street, Boston, and Mrs. David C. Scudder, 9 Brookline Street, Boston.
Recording Secretary. — Mrs. J. A. Copp, Chelsea.
Treasurer. — Mrs. Homer Bartlett, 25 Marlboro Street, Boston.

PRESENT BOARD OF OFFICERS.

President. — Mrs. Albert Bowker.
Corresponding Secretaries. — Miss Elien Carruth and Mrs. G. B. Putnam, Boston.
Recording Secretary. — Mrs. J. A. Copp, Chelsea.
Home Secretary. — Miss Abbie B. Child, Boston.
Treasurer. — Mrs. Benjamin E. Bates.
Assistant Treasurer. — Miss Emma Carruth.

Congregational Womans' Board of Missions, 1878–82.

At the present time of writing, December, 1882, the statistics of the Board are as follows: —

The number of missionaries have increased from sixty-eight to one hundred and one; the Bible-women, from fifty-eight to eighty-one; boarding-schools, from nineteen to twenty-two, — besides the five Homes mentioned, — containing about a thousand pupils; village day schools, from forty-nine to one hundred and twenty-three, containing about twenty-five hundred pupils.

At home, the number of Branches has increased from eighteen to twenty-one; the Conference Associations have been reduced to three, most of those previously reported having grown to Branches or combined with others in the formation of Branches. The present aggregate number of organizations is about fourteen hundred. Of the periodicals, the circulation of *Life and Light* has increased from thirteen to seventeen thousand. The arrangement of a page in the *Well-Spring* terminated in 1881, when a new monthly, *The Mission Day-Spring*, was started jointly with the American Board. This has reached a circulation of thirteen thousand five hundred. The receipts of the Board for 1881 were $119,958.86, against $84,656.35 in 1877. The total of receipts since the beginning, aside from about $81,000 received for *Life and Light*, amounts to about $940,000.

Missionaries supported by the Woman's Board of Missions since its formation.

Name.	*Birthplace.*	*Sailed.*	*Mission Station.*	*By whom supported.*
Mrs. Mary K. Edwards....	Milton, Ohio	..1868..	Lindley, South Africa	New Haven (Conn.) Branch.
Miss Gertrude R. Hance...	Brookdale, Penn.....	..1870..	Umvoti, " "	Mt. Vernon Church, Boston.
Mrs. L. W. Mellen †.....	Oakham, Mass.	..1851..		
Miss Fannie M. Morris † ..	Trenton, N. J.....	..1877..	Lindley, " "	Norfolk Conference (Mass.) Branch.
" Martha E. Price.....	Gilmanton, N. H.....	..1877..	Umzumbi, " "	
Mrs. Susan W. Tyler.....	Northampton, Mass...	..1849..	Umzunduzi " "	Rhode Island Branch.
" Ellen S. Baird.....	Granvillle, Ill.....	..1870..	Monastio, European Turkey.	
" Isabella G. Clark.....	Holden, Mass.....	..1859..	Samokov, " " .	Worcester County (Mass.) Branch.
" Lewis Bond.....	Patterson, N. J.	..1868..	Eski Zagra, " " .	New Haven (Conn.) Branch.
" George D. Marsh † ...	Rowe, Mass.....	..1875..	" " " " .	Second Church, Dorchester, Mass.
Miss Rosella A. Norcross*.	Templeton, Mass.....	..1867..	" " " " .	
" Flavia S. Bliss †	Longmeadow, Mass..	..1868..	Sivas, Western Turkey.	
" Anna D. Bliss †		..1874..	Constantinople, " " .	
" Sarah A. Closson.....	Thetford, Vt.....	..1867..	Cæsarea, " " .	Auxiliary in Windham, Ohio.
" Phebe L. Cull	Whitehall, N. Y.....	..1871..	Manisa, " " .	Worcester County (Mass.) Church.
" Cornelia P. Dwight † .	Constantinople.....	..1871..	Constantinople, " " .	
" Laura Farnham	Newcastle, Me.....	..1871..	Bardesag, " " .	Central Church, Boston.
" Eliza Fritcher.....	Millport, N. Y.....	..1863..	Marsovan, " " .	New York State Branch.
Mrs. Elizabeth Giles †.....	Coldwater, Mich.... .	..1864..	Cæsarea, " " .	Auxiliary in South Boston, Mass.
Miss Ardelle M. Griswold †	Eden, Vt.	..1869..		
" Clara Hamlin.....	Turkey, ...		Under appointment.	
Mrs. Amelia A. Leonard...	Hamden, Conn.....	..1857..	Marsovan, Western Turkey.	New Haven (Conn.) Branch.
Miss Charlotte L. Noyes*..	Newark, N. J.....	..1872..	Constantinople, " " .	
" Ellen C. Parsons	Northampton, Mass...	..1875..	" " " .	Eastern Connecticut Branch.
" Hattie G. Powers.....	Broosa, Turkey.....	..1875..	Manisa, " " .	Woburn Conference (Mass.) Branch.
" Julia A. Rappleye † ..	Castleton, N. Y.....	..1870..	Constantinople, " " .	
Mrs. Cora W. Tomson † ...	Plainville, Conn.....	..1873..	" " " .	Auxiliary in Newburyport, Mass.
Miss Mary L. Wadsworth †	Henniker, N. H.....	..1871..	" " " .	
" Fannie E. Washburn.	Auburn, Maine.....	..1872..	Marsovan, " " .	Woburn Conference (Mass.) Branch.
Mrs. Kate P. Williams.....	Vernon Centre, N. Y..	..1875..	Constantinople, " " .	New Haven (Conn.) Branch.
" E. R. Montgomery...	Moscow, N. Y.....	..1863..	Marash, Central Turkey....	Vermont Branch.
Miss Ellen M. Pierce.....	Weathersfield, Vt.....	..1874..	Aintab, " "	Auxiliary in Salem, Mass.
" Myra A. Proctor.....	Townsend, Mass.....	..1859..	" " "	Philadelphia Branch.
" Sarah L. Wood †.....	Keene, N. H.....	..1870..	Antioch, " "	
" Mary S. Williams †...	Mineral Point, Wis...	..1871..	Marash, " "	
Mrs. Caroline R. Allen....	Hampden, Me.....	..1855..	Harpoot, Eastern Turkey....	Springfield (Mass.) Branch.
" Olive L. Andrus.....	Rochester, N. Y.....	..1868..	Mardin, " "	Auxiliary in New Bedford, Mass.
Miss Isabella C. Baker †...	Wiscasset, Me.....	..1868..	" " "	
" Caroline E. Bush.....	Norwich, Conn.....	..1870..	Harpoot, " "	Tabernacle Church, New York City.
" Charlotte E. Ely.....	Philadelphia, Penn...	..1868..	Bitlis, " "	Vermont Branch.
Miss M. A. C. Ely.....	Wilmington, Del.....	..1868..	" " "	Vermont Branch.
" Clarissa H. Pratt.....	Southbridge, Mass....	..1875..	Mardin, " "	Worcester County (Mass.) Branch.
Mrs. Martha W. Raynolds.	Old Lyme, Conn.....	..1869..	Van, " "	Auxiliary in Lowell, Mass.
Miss Sarah Sears	Dalton, Mass.....	..1874..	Mardin, " "	Franklin County (Mass.) Branch.
" Harriet Seymour.....	Rochester, N.Y.....	..1867..	Harpoot, " "	Auxiliary in Fall River, Mass.
" Mary E. Warfield*....	Franklin, Mass.....	..1867..	" " "	

* Deceased.

† Not now connected with the Board.

Name.	*Birthplace.*	*Sailed.*	*Mission Station.*	*By whom supported.*
Mrs. Susan A. Wheeler †	Woolwich, Me.	1857	Harpoot, Eastern Turkey	Maine Branch.
Miss Mary Susan Rice †	Lincoln, Mass.	1847	Oroomiah, Persia	
" Harriet S. Ashley	Milan, Ohio	1871	Ahmednuggur, India	
Mrs. Mary E. Bissell	Rochester, N.Y.	1851	" "	Auxiliary in Jamaica Plain, Mass.
" Mary B. Fairbank*	Bombay, India	1856	Sholapoor, "	
" Elizabeth Harding †	Ahmednuggur, India.	1869	Bombay, "	
" Abbie Lyon Hume*	India	1874	Ahmednuggur, "	New Haven (Conn.) Branch.
Miss Sarah F. Norris, M.D.†	Plymouth, N. H.	1873	Bombay, "	New Hampshire Branch.
" Emma K. Ogden, M.D.†	Pittsburg, Penn.	1876	Snolapoor, "	Berkshire County (Mass.) Branch.
Mrs. Anna M. Park †	Ahmednuggur, India.	1870	Bombay, "	Vermont Branch.
" Mary C. Winsor	Medway, Mass.	1870	Satara, "	Hartford Branch.
" Sarah B. Capron	Lanesboro, Mass.	1856	Madura, "	Auxiliary in Newton, Mass.
" Charlotte H. Chandler	LeRoy, N.Y.	1845	Pulney, "	Norfolk Conference (Mass.) Branch.
Miss Henrietta S. Chandler*	Madura, India	1876	" "	Wellesley College, Mass.
Mrs. J. M. Minor	Madison, N. Y.	1873	Battalagundu, "	
Miss Henrietta S. Rendall	India	1877	Madura, "	
" Elizabeth Sisson †	New London, Conn.	1872	" "	
" Rosella A. Smith †	Lyme, N. H.	1866	" "	
" Eliza Agnew	New York City	1839	Uduville, Ceylon	
" Emily F. DeRiemer †	Boston, Mass.	1868	Udupitty, "	
" Susan R. Howland	Batticotta, Ceylon	1873	Tillipally, "	Canadian Board.
" Harriet E. Townsend.	Avon, Ohio	1867	Udupitty, "	Hartford (Conn.) Branch.
Mrs. Lucy E. Hartwell	New Ipswich, N. H.	1852	Foochow, China	Worcester County (Mass.) Branch.
Miss Adelia M. Payson †	Hadley, Mass.	1868	" "	Rhode Island Branch.
" Mary E. Andrews	Cleveland, Ohio	1868	Tungcho, "	New Haven (Conn.) Branch.
Mrs. Sarah E. Pierson *	Stow, Mass.	1877	Pautingfoo, "	Auxiliaries in Cambridge, Mass.
" Sarah C. Adams †	Neath, Penn.	1874	Osaka, Japan	
Miss Virginia Clarkson	Newburyport, Mass.	1877	Kobe, "	Auxiliary in Brookline, Mass.
Mrs. Eliza DeForest	Guilford, Conn.	1874	Osaka, "	New Haven (Conn.) Branch.
" A. H. Gordon	Andover, Mass.	1872	" "	Shawmut Church, Boston, Mass.
Miss Mary E. Gouldy		1873	" "	Philadelphia Branch.
" Julia Gulick	Sandwich Islands	1874	Kobe, "	Worcester County (Mass.) Branch.
" Frances A. Stevens	Akron, Ohio	1875	Osaka, "	Franklin County (Mass.) Branch.
" Eliza Talcott	Vernon, Conn.	1873	Kobe, "	Springfield (Mass.) Branch.
" Justina E. Wheeler		1875	Osaka, "	" " "
" Julia A. Wilson	New York City	1877	Kioto, "	Rhode Island Branch.
" Fannie H. Gardner			Under appointment.	
" Carrie M. Strong †	Haddam, Conn.	1873	Monterey, Mexico	New Haven (Conn.) Branch.
Mrs. Harriet A. Pease	Westport, N. Y.	1877	Ebon, Micronesia	Springfield (Mass.) Branch.
" Clara E. Schauffler	Enfield, Mass.	1872	Brunn, Austria	Eastern Conn. Branch.
" A. Gordon Gulick †	Boston, Mass.	1871	Santander, Spain	
Miss Harriet Blake †	Spain	1872	" "	
Senora Gracia Martinez †	Spain	1877	" "	New Haven (Conn.) Branch.
Senora Joaquina Martinez	Spain	1877	Zarogoza, "	Old South Church, Boston.
Miss Lucy Dodge †		1876	Dakota Home, Santee Agency	
" Maria L. Haines †		1875	" " " "	
" Martha A. Shepard		1875	" " " "	

Name.	*Birthplace.*	*Sailed.*	*Mission Station.*	*By whom supported.*
Miss Ellen M. Stone	Chelsea, Mass.	..1878..	Samokov, Turkey	Suffolk (Mass.) Branch.
" Abby M. Colby	Manchester, N. H.	..1879..	Osaka, Japan	Springfield (Mass.) Branch.
" Clara H. Hamlin	Constantinople, Turkey,	"	Constantinople, Turkey	Maine Branch.
" Cornelia P. Williams	Mosul, Turkey	"	" "	Lowell, (Mass.) Branch.
" Grace Bingham	Higginsville, N. Y.	"	Aintab, Turkey	South Essex (Mass) Branch.
" Anna Y. Davis	Milford, Del.	"	Osaka, Japan	Park Street Church, Boston, Mass.
" Gertrude Chandler	Madura, S. India	"	Pulney, India	Wellesley College, Mass.
" Mary Litch	Ryegate, Vt.	"	Ceylon	
" Margaret Litch	" "	"	"	
" Susan Webb	North Weymouth	"	Dakota	
" Laura B. Chamberlain	Peacham, Vt.	"	Livas, Turkey	Vermont Branch.
" Sophia Crawford	Ticonderoga, N. Y.	..1880..	Samokov "	Rhode Island Branch.
" Martha J. Gleason		"	Constantinople, Turkey	Vermont Branch.
" Fannie E. Burrage	Arlington, Mass.	"	Cæserea, Turkey	
" Susan P. Blake	Byfield, Mass.	"	Livas, "	North Essex Branch.
" Harriet N. Childs	Council Bluffs, Iowa	"	Kessab, "	Hampshire Branch.
" Emily C. Wheeler	Warren, Me.	"	Harpoot, "	Suffolk Branch.
" Elsie M. Garretson	Bound Brook, N. J.	"	Kalgan, China	" "
" Sophronia B. Pike	Amesville, Ohio	"	Fort Berthold, U. S. A.	New Hampshire Branch.
" Sara E. Graves	Waterbury, Vt.	..1881..	Samokov, Turkey	South Essex Branch.
" Olive N. Twichell	Southington, Conn.	"	Broosa, "	Rhode Island "
" Agnes M. Lord	Kennebunkport, Me.	"	Constantinople, Turkey	Maine Branch.
" Mary A. Holbrook, M. D.		"	Tungcho, China	Norfolk and Pilgrim Branches.
" Harriet B. Ilsley	Troy, N. Y.	"	Santee Agency, Nebraska Ter.	
" Rachel A. Faxon		"	" " " "	
" Susan F. Richards	Rahway, N. J.		San Sebastian, Spain	Hartford Branch.
" Mary J. Mawhir	Belfast, Ireland	..1882..	Central Africa	
" Isabel Dodd	Smyrna, Turkey	"	Constantinople, Turkey	Suffolk "
" Kate Fairbanks	Bombay, India	"	Ahmednuggur, India	" "
" Ruby Harding	" "	"	" "	Berkshire "
" Grace Kimball	Dover, N. H.	"	Van, Turkey	Maine "
" Lettie Johnson	Bangor, Me.	"	" "	
" Mary Lyon Page	Haverhill, Mass.	"	Smyrna, Turkey	North Essex Branch.
" Kate P. Hastings	Ceylon	"	Uduville, Ceylon	
Mrs. Fannie M. Newell	Ossipee, N. H.	"	Broosa, Turkey	New Hampshire Branch.
Miss E. Lilian Spooner	Chelsea, Mass.	"	Santee Agency, Nebraska Ter.	
" Alice B. Harris	Windham, Vt.	"	Foochow, China	New York Branch.
Mrs. John Howland		"	Guadalajara, Mexico	

* Deceased.

† Not now connected with the Board.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

In the autumn of 1868, several ladies of the Congregational and Presbyterian churches of Chicago and vicinity, stimulated by the successful inauguration of organized work for missions by their sisters at the East, and feeling the need of a similar movement in this centre of influence, issued a call for a Woman's Missionary Convention, to be held in Chicago, in October of the same year, to consider the expediency of a permanent organization. The invitation met with a cordial response, and resulted in the formation of a Woman's Board of Missions of the Interior, to cooperate with the American Board of Commissioners for Foreign Missions. Mrs. Charles G. Hammond was elected Treasurer.

Mrs. Hammond resigned before the close of the year, and Mrs. J. V. Farwell was elected her successor. The receipts for the year, as reported at the first annual meeting in Chicago, November 4, 1869, were $4,096.77; number of life members fifty-two; auxiliaries seventy. The Board had assumed the support of six missionaries, two native Bible-readers, and four pupils in mission schools.

At the second annual meeting held in Detroit, Mich., Nov. 3, 1870, the receipts were reported as $8,410.19; number of missionaries thirteen; number of Bible-readers eleven, and twelve pupils in schools had also received aid from the treasury. At that meeting a proposition was received from the Woman's Board

of Missions at the East, that we share with them in the editorial duties connected with their magazine, "Life and Light," published quarterly. The offer was accepted, and in order to meet the additional expense involved in the proposed enlargement, the members of the Board pledged themselves to make special efforts to increase its circulation in the Western States.

Until this time, societies auxiliary to this Board had been formed in both Congregational and Presbyterian churches, and the two denominations had nearly an equal representation in the list of officers. But on account of the recent union of the Old and New School Presbyterian churches, and the re-organization of their Board of Foreign Missions, the question now arose whether the way was not open for the development of woman's agency in missions, in immediate connection with that body. Soon after the meeting at Detroit, the Presbyterian ladies, officially connected with the W. B. M. I., yielding to earnest appeals from ministers and others, resigned their positions, that they might take up similar service in a kindred association in their own church. Reluctantly the ties were severed that for two years had united us so harmoniously and satisfactorily, and in January, 1870, a meeting was called for filling the vacancies thus occasioned. Mrs. W. A. Bartlett was chosen Corresponding Secretary in place of Mrs. Wm. Blair, and Miss M. E. Greene, Recording Secretary in the place of Mrs. Laflin; Mrs. Francis Bradley succeeded Mrs. J. V. Farwell as Treasurer. Similar changes occurred among the vice presidents and managers.

The third annual meeting which had been appointed for the first Thursday in November, 1871, was, on account of the great fire which desolated Chicago early in October, postponed till April, 1872. Notwithstanding the changes that had taken place in the constituency of the Board, its records as presented at that

meeting, showed most cheering evidences of growth in the work both at home and abroad. The expense of three boarding schools for training pupils of special promise and of more advanced attainments, had been assumed, the number of missionaries had increased to fifteen, eleven Bible readers were aided, and twenty-four pupils in village and day schools. The number of auxiliaries, notwithstanding the withdrawal of nearly all connected with Presbyterian churches, had increased from ninety-nine to one hundred and sixty-six, while the receipts for the year ending Nov. 1, 1871, $9,351.62, were considerably in advance of those of the previous year.

In January, 1873, was begun the monthly issue of *Life and Light*.

In November, 1873, the Board was incorporated under the laws of Illinois.

During the years 1875–6, we were favored with the cordial co-operation of the Woman's Board of the Pacific, and all its contributions for foreign work passed through our treasury. The growth of the churches in that section of the country, and the development of missionary interest, have since encouraged that Board in more independent action, and its remittances are now made directly to the treasurer of the American Board.

In 1875, the Home at Kobe, Japan, was erected by our contributions, at an expense of $4,500, additional to $1,000 donated by the Japanese themselves. The building is designed to furnish a home for the unmarried ladies at that station, and also to give suitable accommodations for a girls' boarding school.

During the Centennial year, special memorial offerings were made for building a health retreat among the mountains near Mardin, Eastern Turkey, at a cost of $1,200, for aiding in the establishment of a Japanese newspaper to the extent of $1,000, and

for the education of missionaries' children in this country, also to the amount of $1,000. Within the last year (1877–8) a considerable sum has been given for the endowment of the Female Department of Armenia College, Harpoot, Turkey.

The progress of our work in general, both at home and abroad, though not all that we have desired, is still encouraging. From year to year we have been able to make an advance in the completeness of organization in the different States, in the number of auxiliaries and in the amount of receipts. We have now in our field of twelve States, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Nebraska, Dakota, Kansas and Colorado; nine State Branches, including over six hundred auxiliaries and mission bands. Our receipts last year (1877) were $20,852. The total receipts from the beginning have been about $130,000. Thirty-seven lady missionaries have been connected with this Society. Of these, five have returned to this country on account of ill health; one is engaged in hospital work in Bulgaria, seven have been transferred to other Boards, and three have fallen asleep. We have now twenty-one on our list. These missionaries have been located among the Dakota Indians, in Mexico, Africa, Asiatic and European Turkey, India, Ceylon, China and Japan.

We now have forty-two native teachers and Bible readers, engaged in missionary service. Our educational work is carried on by means of six seminaries or boarding schools for training native girls as teachers and Bible women, three of which are in Asiatic Turkey, one in European Turkey, one in China, and one Japan. Also by means of thirty-five village and day schools, where elementary instruction is given.

M. E. Greene,
Sec. W. B. M. I.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 1878–82.

At this date our missionaries number thirty-five; the boarding and high schools supported by us, eight; village and day schools, thirty-seven; native teachers, Bible readers, and other helpers, fifty-three. Our receipts for the year ending Oct. 15, 1882, were $29,897.28. Total receipts since the organization of the Board, about $250,000.

M. E. GREENE.

ORIGINAL LIST OF OFFICERS, 1868.

Mrs. S. C. Bartlett, Chicago, *President.*
" R. W. Patterson, Chicago,
" S. J. Humphrey, Chicago,
" Julia P. Ballard, Detroit, Mich.,
" J. S. Farrand, " "
" John Allison, Wilwaukee, Mich.,
" Truman M. Post, St. Louis, Mo., } *Vice-Presidents.*
" J. D. Caton, Ottawa,
" S. G. Spees, Dubuque, Iowa,
" A. G. Rulifson, Minneapolis, Minn.,
" S. F. Dudley, Winona, Minn.
" Prof. Allen, Oberlin, Ohio,
" William Blair, } *Corresponding Secretaries.*
" E. W. Blatchford, }
" George H. Laflin, *Recording Secretary.*
" C. G. Hammond, *Terasurer.*

PRESENT LIST OF OFFICERS, 1882.

Mrs. Moses Smith, *President.*
" E. W. Blatchford,
Miss Mary E. Greene, } *Corresponding Secretaries.*
Mrs. G. B Willcox,
" J. F. Temple,
Miss M. D. Wingate, *Recording Secretary.*
Mrs. J. B. Leake, *Treasurer.*

Missionaries of Woman's Board of Missions of the Interior.

Name.	App'd.	Mission Station.	By whom Supported.
Miss Mary H. Porter	1868	Peking, North China.	Evanston, Ill.
" Mary A. Thompson † .	1869	" "	
" Naomi Diament	1869	Kalgan, "	Rockford, Ill.
" Jennie E. Chapin.....	1871	Peking, "	New Eng'd Ch., Chicago, Ill.
" Jane G. Evans.....	1872	Tung Cho, "	Illinois Branch.
" Ada Haven.....	1879	Peking, "	Union Park Ch., Chicago, Ill.
" Sarah B. Clapp †.....	1879	Kalgan, "	
" E. A. Claghorn †	1872	Foochow, South China.	
" Ella J. Newton	1878	" "	Oberlin, Ohio.
" N. J. Dean †	1869	Ooroomiah, Persia.	
Mrs. J. L. Coffing	1857	Hadjin, Central Turkey.	1st Cong. Ch., Detroit, Mich.
Miss Mary G. Hollister	1867	Aintab, "	Jackson, Mich.
" Corinna Shattuck †....	1873	" "	
" Charlotte D. Spencer..	1875	Hadjin, "	Michigan Branch.
" Minnie Brown.....	1880	" "	Missouri "
" Laura Tucker.....	1880	" "	" "
" Myra L. Barnes	1880	Marash, "	Plymouth Ch., Chicago, Ill.
" Ella C. Doane	1881	" "	Michigan Branch.
" Cyrene O. Van Duzee.	1868	Erzroom, Eastern Turkey.	Nebraska Ladies' Miss. Asso.
" Priscilla Nicholson * ..	1876	" "	
" Mary F. Bliss *	1878	" "	
" Mary E. Brooks	1881	Erzroom, "	
" Mary P. Wright.	1881	Harpoot, "	Kansas Branch.
" Mary M. Patrick	1871	Constantinople, West'n Turkey.	1st Cong. Ch,. Chicago, Ill.
" Lella C. Parsons.....	1873	Bardesag, "	Ohio Branch.
" Clara D. Lawrence....	1880	Manisa, "	1st Church, Toledo, Ohio.
" Minnie C. Beach †	1869	Samokov, European Turkey.	
" Esther T. Maltbie	1870	" "	Ohio Branch.
Mrs. Anna V. Mumford † ..	1871	" "	
Miss Martha S. Taylor	1867	Mandapasalie, India.	Wisconsin Branch.
" Sarah Pollock †		" "	
Miss Mary E. Rendall †	1870	Madura, India.	
" Martha A. Anderson †.	1874	Ahmednuggur, India.	
" Hester A. Hillis	1870	Tillipally, Ceylon.	Iowa Branch.
" Laura A. Day.....	1870	Adams, South Africa.	Davenport Association, Iowa.
" Martha J. Lindley †...		Inanda, "	
" Mary E. Pinkerton ...	1874	Umzumbi, "	Eastern Conference, Mich.
" Julia E. Dudley.....	1873	Kobe, Japan.	Illinois Branch.
" Alice J. Starkweather †,	1875	Kioto, "	
" Martha J. Barrows....	1876	Kobe, "	Minnesota "
" H. F. Parmelee.....	1877	Kioto, "	Ohio "
" E. Louise Kellogg	1880	Osaka, "	Missouri "
" Lilie S. Cathcart	1881	Kusaie, Micronesia.	Minnesota "
" J. Estelle Fletcher....	1882	Ponape, "	
Mrs. Edna M. Watkins † ...	1872	Guadalajara, Mexico.	
Miss Lizzie Bishop *	1874	Fort Sully, Dakota Territory.	
" Mary C. Collins.....	1875	" "	Ohio "
" Emma F. Whipple * ..	1875	" "	
" Louise M. Irvine	1878	" "	Michigan "
Mrs. Adele M. Curtis †.....	1875	Lisseton Agency, "	
" J. B. Renville		" "	Ohio "
Miss Myra C. Calhoun †....	1877	Fort Berthold, "	
" Eda L. Ward.....	1880	" "	Wisconsin "
" Emily M. Brown.....	1882	Kobe, Japan.	
" Belle M. Haskins	1882	Guadalajara, Mexico.	
" Virginia C. Murdock ..	1881	Kalgan, North China.	

* Deceased. † Not now connected with this Board.

WOMAN'S BOARD OF MISSIONS OF THE PACIFIC.

There are two missionary societies towards the setting-sun whose initials are W. B. M. P., one the "Woman's Board of Missions for the Pacific" *isles*, whose centre is Honolulu, the other the "Woman's Board of Missions for the Pacific" *coast*, centred in San Francisco. This latter society, which we represent, embraces the states of California, Oregon and Nevada, and Washington Territory. In these states and territories there are eighty-five churches, in about thirty-five of which we have an auxiliary society to the Woman's Board. This Board was organized in 1874, in Santa Cruz, California, at the meeting of the General Association.

With some trembling and hesitation, and possibly with some lack of faith, this work was entered upon. The still pioneer state of religious enterprises on this coast, the lack of gospel privileges in many of the large counties in our states, led many to ask, Does *duty* lead us in this direction?

We were soon brought to feel that the unerring Hand *had* led us; was leading us into this very work. What was begun in weakness has been carried on with some degree of success.

We at first co-operated with the "Woman's Board of the Interior," with whom we have had the most pleasant relations, and, although we are now working independently, we shall never cease

to remember the sisterly and Christian intercourse we have had with the ladies of the Interior. With them we co-operated in the building of the Home for girls in Kobi, gave $400 to the Bridgman school in Peking, and contributed towards Mrs. Watkins' salary in Mexico. As we are an incorporated society, it was after a while thought best that we work and plan independently and communicate directly with the secretaries of the American Board.

In 1876, we assumed the entire support of Mrs. Watkins, who with her husband was then in Mexico. In labors more abundant, in perils oft, they kept on in their beloved work, until their companion, Stevens, fell by their side, and their own health was so broken as to be compelled to return to America, where they are still waiting anxiously for sufficient health to permit them to resume their labors. In the same year, 1876, we also assumed the support of Miss Starkweather, a young lady from Elgin, Illinois, whom the Lord had led to consecrate herself to the mission work in Japan. In March of this year, we had the pleasure of greeting her face to face, and in a meeting which we shall long remember, of hearing from her own lips, the story of her consecration to the Master's service. At that time, when we were in such an atmosphere of faith, that all things seemed possible, we also adopted Miss Rappelye, then of the Constantinople Home. She had been a most esteemed teacher in Oakland, Cal., and carried with her rare qualifications and experience for her future mission work. She is now hard at work at Brooza, among the girls who are seeking for the true light in that ancient city. We are looking forward to, and working for a building, for Miss R.'s school, which is greatly needed for her increasing work. And so the summing up of our work is three missionaries and one school. But three? but one? we hear some one at the East say, comparing their own enlarged and extended work with ours.

But it will not be considered unseemly to say that in the past, our average contributions per member have exceeded those of our sister boards at the East.

Our work is one, *one Lord*, *one faith*, *one baptism*, one grand and sweet ultimatum to carry the story of Jesus our Lord to the hearts and homes of our sisters, in all the lands of the earth.

MRS. S. S. SMITH, *Rec. Sec.*
W. B. M. P.

OFFICERS.

***President*, Mrs. Dr. A. L. Stone, San Francisco, Cal.**
Home Secretaries, { Mrs. George Mooar, Oakland, Cal.
Mrs. C. V. Blakeslee, " "
Foreign Secretary, Mrs. J. K. McLean, " "
Recording Secretary, Mrs. S. S. Smith, San Francisco, Cal.
Treasurer, Mrs. R. E. Cole, Oakland, Cal.
***Editress*, Mrs. S. E. Henshaw.**

WOMAN'S BOARD OF FOREIGN MISSIONS, REFORMED CHURCH IN AMERICA.

Of all the Missionary Societies formed by the Women of our American churches, we, the Women's Board of Foreign Missions of the Reformed (Dutch) Church come as one of the youngest into the ranks.

As you should only look for achievement proportionate to years of work, you cannot expect from our short term of existence, much more than a history of organization with the initiative steps towards gathering the material for the work we have planned.

In 1875, we met to organize in the Chapel of the Reformed Church, corner of Fifth Avenue and Twenty-ninth st., New York, Rev. Dr. Ormiston, Pastor.

Mrs. Jonathan Sturges, a lady widely known for her Christian benevolence, was appointed President of the Board.

Our work may be briefly divided as follows: —

First, We have endeavored to increase the interest in the work of Foreign Missions among the women of our church.

In pursuance of this aim there have been formed fifty-two missionary societies auxiliary to the Woman's Board of our church. All these are actively engaged in their respective churches in spreading a knowledge of the work in the foreign field.

We have published a Manual containing a history of all the mission work of the Reformed Church. This book is very handsomely bound and illustrated, and is not only attractive and inter-

esting, but is a valuable addition to our church literature. We have also issued leaflets containing information in regard to mission work, which have been given to the auxiliary societies for distribution.

Second, We have assisted in the support of the missionaries at present laboring in the stations planted by the Board of Foreign Missions of the church. To this end we have raised for the missionaries now in the field, the sum $5,147.93. This money was paid in accordance with the wishes of the auxiliary societies by whom it was collected.

Third, We propose to send out and support Christian women to labor as missionaries and establish schools and homes from which heathen wives and mothers may gain the idea of the Christian family circle and home. For this purpose we are about sending two ladies to establish a girls' school at Nagasaki, Japan, on the plan of the school formed by the Woman's Union Missionary Society of Yokohama.

We have raised $4,923.54 to be used for this school. Total amount raised for mission work since organization, $100.71.47.

The above is a brief statement of the work of the first three years of our existence as a society. We do not feel that we need be ashamed of this record, for we belong to one of the smallest of the orthodox denominations and therefore we have neither a wide district from which to glean, nor many churches upon which to call for helpers.

Our church was founded by the martyrs amid the fires of the reformation in Holland, and we claim as our inheritance an unfaltering trust in the promises, for we have been enabled to say with every onward step "Hitherto hath the Lord helped us."

By order of the Board,

GERTRUDE L. VANDERBILT.

Woman's Board of Foreign Missions, Reformed Church in America, 1878–82.

The support of the seminaries for girls at Amoy, China, Yokahama, Japan, Vellare, India, also two caste girls' schools at Vellare, has been assumed by our Board at a cost of $5,500 per annum.

A new house, costing $2,000, has also been built for the Amoy school, on the island of Kolongsu, opposite Amoy. Our missionaries and most other foreigners reside on this island. Our teachers formerly had to cross the harbor daily in a row boat to reach the school; now they are not only spared this labor, but the scholars are benefitted by being under their constant supervision.

A little less than a thousand dollars has been appropriated for another building on Kolongsu, to be used as a temporary home and school for women from the country stations, who during the rainy season, when they cannot work out of doors, come to our missionaries to be taught to read the Bible. These women return to their homes, and repeat what they have learned to their neighbors. The missionaries are thus enabled to select, from personal observation, those who are most intelligent and best fitted to employ as Bible women.

HOME WORK.

To stimulate the home work, two ladies in each class have been appointed to awaken a missionary spirit, and to organize auxiliary societies in every church in their respective classes.

Letters from missionaries are published in the form of leaflets, and distributed gratuitously to our auxiliaries. We trust that at no distant day these leaflets may grow into a periodical, which will make this department of home work self-supporting. Our auxiliaries now number 129. During the past year the receipts have been over

$10,000. The total amount raised during the seven years of the existence of our society is a little over $55,000.

MRS. WM. R. DURYEA.

BOARD OF OFFICERS.

Mrs. Jonathan Sturges, *President.*
" P. D. Van Cleef, } *Vice-Presidents.*
" G. L. Vanderbilt, }
" M. E. Sangster, *Recording Secretary.*
" Wm. R. Duryea, *Foreign Corresponding Secretary.*
" J. P. Cumming, *Home Corresponding Secretary.*
" Peter Donald, *Treasurer.*

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS, 1874-83.

On July, 1874, Mrs. Peane, a lady well known in educational circles in Kentucky and Missouri, suggested to a friend the idea of enlisting the women of the Christian church in an organized effort to save and put together all the little sums they could from individual means, — allowances, salaries, or wages, — and devote this amount, together with such time and talent as could be commanded among themselves, to missionary work. At this time there was no foreign work being done by the church, the Jamaica Missions having been abandoned some years previous; and, indeed, a general decline in missionary spirit and interest was very apparent. In October following, a mass meeting of women to consider the matter was held in Cincinnati, and at this meeting was organized the Christian Woman's Board of Missions, upon a form of Constitution, which was copied largely from that of the "Woman's Missionary Society of the Congregational Church." The headquarters were placed at Indianapolis and remains there, and the offices of President, Corresponding and Recording Secretary, and Treasurer are filled by women in that vicinity. In addition to these there are for each State, a Vice-President, a Secretary, and two or more Managers. These, all taken together, form the Executive Board of the Society, though the regular business is necessarily transacted by the Executive Committee. This Committee held its first meeting in December, 1874. and plans were devised to attempt

by correspondence the establishment of auxiliaries all over the country.

In one year from that time, there being $1,500 in the treasury, a missionary for Jamaica was secured in the person of W. H. Williams, of Platte City, Mo. January, 1876, he sailed from New York, with wife and child, for the city of Kingston. Arriving on Saturday, Feb. 5, he met with a warm welcome by the people who were anxiously looking for him. The next day, although weary from the effects of a rough voyage, he preached to about thirty people in a dilapidated old chapel. His audiences increased, until the house could not accommodate them. He called the members together and fully explained the circumstances, and the object and policy of the Society that sent him, mentioning particularly its conviction that one important lesson for them to learn was that of gradually reaching independence and power of self-support. Hand in hand with conversions and church membership must be taken up the duty and habit of systematic giving to the Lord's cause. This, possibly, new doctrine was favorably received, and all pledged themselves, without exception, to the payment of a specific sum weekly, toward the current expenses and repairs upon the chapel that were needed immediately. From that day the mission took on a steady, substantial growth. Constant study of the Scriptures, with the people's prayer-meetings, Sunday schools, teachers' meetings, and preaching in various parts of the city, with visiting from house to house, has been adopted. Several native young men put themselves under Mr. Williams for instruction, and rendered him regular assistance in all these things. Mr. S. P. Smeaton, an English gentleman, then a Baptist, joined the church. Upon his plantation, called "Content," he built a day school, besides opening a night school. At first he thought he could not presume to preach or teach; so he only invited the people into his coffee-picking room on

Sundays, and read to them the Scriptures; but now he is ordained. Mission schools were soon established, with regular preaching at some half-dozen other places on the island. Oberlin, Dallas, and New Zealand are among the names of these. Mr. James Tilley, formerly of London, but for two years past a resident of Jamaica, was ordained to preach, and given charge of several congregations among the mountains. The establishment of schools all over the island formed an important feature of the projected work, as the population, which is largely colored, is a class extremely ignorant and superstitious. Five hundred and fifty dollars were sent as a special appropriation for this purpose. Beside this Mr. A. S. Dailey, a promising young native teacher, who had just completed the normal course in one of the government schools, was employed upon a regular salary to carry on a school at Dallas. Both these young men, having married excellent Christian women, have continued steadily in the employ of the Society up to the present time (November, 1882). As their work has increased, and they have grown in knowledge and experience, of course their salaries have been increased. They are now receiving about $700 and $200 respectively, beside the contributions and school fees from the natives.

In December, 1878, Miss Jennie Laughlin, of Indiana, was sent out as a teacher of a training school in Kingston, at a salary of $700. Shortly after her arrival Mr. Williams was compelled to return home, on account of his wife's fast declining health. Miss Laughlin was thus left in charge of many of the affairs of the Mission. In April, 1880, Mr. Issac Tomlinson, of Indiana, succeeded Mr. Williams. Meantime Miss Laughlin's health had completely broken down, and she only waited his arrival to return home. This was a great loss in every way, for she had carried into the management of the school a long experience in teaching, and a thorough

knowledge of the superior American methods and improvements. Her place was supplied by Miss Marion Perkins in September.

In February, 1880, the Society was incorporated, thus securing the permanency of the endowment fund, and the safe conveyance of bequests and donations.

In the spring of 1881, Elder R. Faurot, a well-known veteran in work among the Freedmen, was employed to go to Jackson, Miss., and open a mission among the colored people. He was ably assisted by his wife, who labored among the women, trying to instruct them in domestic and maternal duties. A school teacher was afterwards sent them.

On the 28th of September, in Indianapolis, surrounded by loving relatives and friends, Miss Jennie Laughlin left us for the bright realms above. Of her work in Jamaica, though it lasted only sixteen months, we are told that "no one ever before made such an impression in educational circles in Kingston as she did." The school inspector said that "he had never seen so well ordered and so well governed a school as hers." Could Miss Laughlin have lived, we doubt not that her influence for good would have been wide-spread and lasting. Her last hours were marked by a serenity and cheerfulness rarely witnessed, — fit ending of such a life.

The ultimate idea of this enterprise was to establish a permanent first-class school for the education of girls, with the addition of a training class through which the way could be opened for women to secure a more liberal education.

In February, 1882, Mr. William K. Azbile, of Kentucky, succeeded Mr. Tomlinson as minister in Kingston and superintendent of missions on the island. The work of the Christian Woman's Board of Missions has now acquired a new impetus in all its departments. September, 1882, Miss Greybiel of New York, Miss Boyd of Kentucky, Miss Kingsbury of Illinois, and Miss Kinsey

of Indiana, were sent to Ellichpoor, India, as Bible-teachers and missionaries. Though employed by the Society, these all, at their own request, went out upon what is called the "faith principle," *i. e.*, without stipulated salary, trusting to God and their sisters for a support. They cheerfully and deliberately chose this way that they might rely the more entirely upon our Heavenly Father's promises, and that the hearts of Christian women might be drawn more and more toward the great work of spreading the Gospel. Their passage was paid, and a sufficient sum given each for incidental expenses. The hearts of the women *are* warming toward the work, and liberal contributions are coming in for its support. The interest in foreign missions is steadily increasing every day in our church, and the Christian Woman's Board of Missions may justly claim to have been largely instrumental in bringing about this result.

Organized in a church where heretofore women had taken no active part nor conspicuous place in the Lord's work, it was met in some sections of the country by distrust and fears that its tendencies would be to unbecoming prominence before the public, but this fear was needless. Some one has written, "The very nature of the enterprise, grounded as it is in self-denial, based upon a simple reliance upon God and a constant conscious dependence upon Him, its every movement made under the inspiration of earnest prayer, and having for its object the sublime one of aiding in bringing the kingdoms of this world into subjection to our Lord Jesus Christ, would seem of itself to preclude selfish or self-conscious thought." It is indeed based upon self-denial, and the prime object is to educate women in this direction. She who earns no money, but whose wants are supplied by husband or father, can, by care and self-denial, save something for this cause. She who receives salary or wages, can lay aside *a little* each month; *how*

little, matters not, provided it is *all* she can save, and that it is regularly given. Next to the habit of self-denial, as an object of the Society, is that of *systematic* giving. Monthly pledges are made of ten cents and upward, and must be paid regularly to secure membership. Gradually this habit is gaining ground, and in all probability through this humble means something will be done toward a greater and more general liberality in the church of the next generation. The lack of giving — the withholding of money, which is so common, and so much complained of — is not because of poverty, nor of avarice on the part of our people, but because they have formed no *habit* of giving according to their means. As a rule, a few rich people are sustaining the churches. Recognizing this fact, the Christian Woman's Board of Missions has made the teaching of this lesson one of its main objects, feeling that the amount of money that it can now raise, or of work that it can now perform, is not so important, as that the women of the coming generation should be trained to give and to labor for the spread of the Gospel. There is involved, not only sacrifice in the giving of money, but of time and care upon the part of those who carry on the work of correspondence. The secretaries each do an amount of writing that would command, in business circles, a good salary. The treasurer's duties are also heavy; as every cent of money goes directly to her, and she must give receipts besides publishing itemized quarterly reports in several religious papers. No officer receives a salary.

The receipts of the year ending Oct. 10, 1882, were nearly $10,000, of this only $317 were used for current expenses. This included the publication of 2,000 copies of the Minutes of the Annual Convention, and several hundred copies of Constitutions and blank reports for the use of State secretaries, all of which are furnished gratuitously by the Board. Life-memberships are taken

by the payment of $25 within two years, in not more than two instalments. These, with occasional bequests, constitute the Endowment Fund, which is now over $3,500. This can *never* be expended, — only the interest can be used.

The recepits of each year have steadily increased. The number of members has never been accurately kept, but the number of auxiliaries or circles is about four hundred and fifty. They are scattered over eighteen States. There are also individuals in these and other States, who, not being in reach of any auxiliary society, send their contributions directly to the treasury. The aggregate amount of money raised by the Society during its eight years of existence is upwards of $25,000.

Besides the work above named, $500 per year has been paid for three years to aid the mission in Paris. Arrangements are now completed, also, for sending an evangelist to Montana Territory. Once begun, this work will be carried on permanently.

We do thankfully recognize the guiding hand of God in every step we have taken, and His blessing, as shown in a sure and steady increase in receipts, and interest among the people. "A little one shall become a thousand."

MARIA JAMESON.

NOVEMBER, 1882.

OFFICERS.

President. — Mrs. Maria Jameson.
Recording Secretary. — Mrs. L. A. Moore.
Corresponding Secretary. — S. E. Shortridge.
Treasurer. — Mary C. Cole.

WOMAN'S AUXILIARY

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The Woman's Auxiliary to the Board of Missions was established in the winter of 1871–72, in accordance with resolutions adopted and recommendations made by the general convention and Board of Missions, in October, 1871.

A Secretary was appointed, with headquarters at the mission rooms, in New York, and a correspondence began by her with parish secretaries appointed by their rectors, in about four hundred parishes in different parts of the country.

In twenty-eight of the dioceses these parish Societies are now united into diocesan Associations, with the officers of which the correspondence of the general Secretary is chiefly carried on.

The offerings of the Auxiliary are made, in boxes of household and other goods and in money, given for the various missionary objects at home and abroad.

These contributions, as reported in the various annual reports, have been as follows: —

January, 1872, to October, 1873	Imperfect record.
October, 1873, to October, 1874	" "

	Money.	Boxes.
October, 1874, to October, 1875	$23,856.66	$65,000.00
" 1875, to " 1876	26,211.56	64,358.24
" 1876, to " 1877	26,426.39	56,897.30
" 1877, to " 1878	32,843.50	65,083.78
" 1878, to " 1879	35,363.62	65,888.65
" 1879, to " 1880	37,704.62	72,778.37
" 1880, to " 1881	49,462.05	94,233.75
" 1881, to " 1882	51,419.09	112,831.24
Totals for last eight years	$283,287.49	$597,071.33

The auxiliary appoints no missionaries, but in connection with its other work, supports women, appointed as missionaries by their bishops, and approved by the Domestic and Foreign Committees of the church. These women are: —

Sister Eliza, Denver, Colorado.
" Sarah, Omaha, Nebraska.
" Mary, Portland, Oregon.
" Louise, " "
Miss Sweet, Salt Lake City, Utah.
" Ives, Santee Agency, Nebraska.
" Graves, " " "
" Francis, " " "
Mrs. E. E. Knapp, Springfield, Dakota.
Miss Knight, " "
Mrs. Draper, Rosebud Agency, Dakota.
Mrs. Payne, Petersburg, Va.
" Jennings, McFarland's Station, Va.
" Brent, Gordonsville, Va.
" Burgoine, Aspenwall, Va.
" M. R. Brierly, Cape Mount, Africa.
Miss Martha Bruce, Shanghai, China.
" S. E. Lawson, " "
" S. L. Riddick, Tokio, Japan.
" M. L. Mead, Osaka, "
" B. T. Michrie, " "

The auxiliary also pays insurance dues upon the lives of married foreign missionaries, provides one hundred and sixty-three scholarships, and occasionally furnishes means for building mission churches, school-houses, and hospitals, and assists in sustaining more or less the work in connection therewith.

JULIA C. EMERY.

THE WOMAN'S MISSIONARY SOCIETY

OF THE GENERAL SYNOD OF THE

EVANGELICAL LUTHERAN CHURCH OF THE UNITED STATES.

The General Synod of the Evangelical Lutheran Church is one of the divisions of the great body of Lutherans in this country. While thoroughly evangelical, it is the most liberal of all the Lutheran branches and enters heartily into fraternal relations with the other Evangelical Churches. It contains some purely German and Scandinavian congregations, but a large proportion of our Church is wholly English. Compared in numbers and wealth with other denominations, its missionary activity both in home and foreign fields, need not put us to blush, and yet there is great need of increased effort in every department of Mission work. The ever-flowing tide of Lutheran emigrants from Germany and Scandinavia ought to be met with a proportional increase of home missionary activity. Our Church is under peculiar obligation to furnish preachers and churches for this foreign influx of population. As a Church we have not been unmindful of the command: "Go into all the world." For many years we have supported vigorous, flourishing missions in India and in Africa.

But the time has come when there is need of a special woman's organization. The burden of responsibility for such a move-

ment was deeply felt throughout the Church, and woman's voices have advocated it in the East and the West. Proof of our faith "by our works" was demanded when we obeyed Christ's commands to "pray the Lord of the harvest to send laborers unto his harvest." Sympathy for sister souls thirsting for the Water of Life tugged hard at our heart-strings. The glorious success of the Woman's Missionary Societies of other denominations demonstrated to us the possibilities in woman for great Christian usefulness. More than all, deep gratitude to our blessed Master whose religion has given to woman privileges in such wonderful contrast to those of her sisters in heathen lands, moved our women to unite their efforts to spread His Kingdom.

In 1875, a Woman's Foreign Missionary Society of the Iowa Synod was organized. Several local societies were organized in other parts of the church. In 1877, a number of our leading preachers warmly espoused our cause and advocated it at the Convention of the General Synod at Carthage, Ill. The new enterprise was heartily recommended by that honorable body, and an Executive Committee of gentlemen appointed to cooperate with the Ladies. For the efficient activity of this committee in promoting and giving publicity to our Woman's Missionary movement, our Society is deeply indebted. From this time the work of organizing local and Synodical missionary societies was vigorously urged. In April, 1879, a Woman's Missionary Conference, held in Harrisburg, Pa., gave evidence that the time was fully ripe for our general organization.

A Woman's Missionary Convention was called to meet in the Lutheran Church at Canton, O., and on June 11, 1879, the Woman's Home and Foreign Missionary Society of the General Synod was organized. There were present one hundred and sev-

enteen delegates and visitors representing Woman's Missionary Societies of a number of States. The following officers were elected: —

President.—Mrs. J. H. W. Stuckenberg.
Cor. Secretary.—Mrs. Mary E. Alstead.
Rec. Secretary.—Miss Mary E. Kuhus.
Treasurer.—Mrs. A. V. Hamma.

Executive Committee.
Mrs. J. H. W. Stuckenberg,
Mrs. Prof. Prince,
Mrs. Prof. Breckenridge,
Mrs. E. S. Bugbee,
Miss Sallie Keller,
Miss Alice Geiger, all of Springfield, O.;
Mrs. J. F. Schaffer, Xenia, O.;
Mrs. A. R. Howhert, Bellefontaine, O.;
Mrs. Dr. Swartz, Harrisburg, Pa.;
Mrs. S. S. Waltz, Kansas City, Mo.

Perceiving that our denomination has a work among the foreign Lutheran population which no other church can do and which makes it peculiar in its responsibility for home mission work, Providence seems to indicate that we ought to combine home and foreign mission effort in our Woman's Association. We deem it best to prosecute our work through the channels and by the counsel and sanction of the Mission Boards of the Church. We are thereby admitted to fields already prepared for us, and shall gain much by the countenance and aid of organizations which command the confidence of the entire body of our churches. Yet, as we aim to augment our mission operations by undertaking the support of departments of mission work which former agencies were unable to support, ours is a work of great responsibility.

We have assumed the support of six girl schools in India, and the payment of the salary of a travelling missionary for Nebraska. The work of organization is being vigorously prosecuted and our young society claims as auxiliaries, nearly one hundred church societies and six Synodical associations. Our missionary magazine is still unpenned, but we hope for its early appearance.

Our history of labors has only a name and a preface. We look to the "Author of our faith" to fill it with records of successful achievement. Ours is the last link but one in the golden chain of missionary societies which binds the heathen women to the sisters of the heavenly King. In the day when He comes "to make up His jewels" may he find the chain unbroken and encircling the world.

MRS. J. H. W. STUCKENBERG.

The Woman's Missionary Society of the General Synod of the Evangelical Lutheran Church of the United States, 1878–83.

When the previous article was written by our first president, Mrs. Dr. Stuckenburg, it could well be said, "Our history of labors has only a name and a preface." The organization of a General Society had just been effected: the possibilities were only in the future; but every lady who attended the first convention held at Canton, Ohio, carried home with her part of the enthusiasm which had been enkindled there, and a determination to do all in her power to increase the interest which had been awakened. At the second biennial convention, which was held at Altoona, Pa., in June, 1881, the fruits of the two years' work were apparent in the large number present. The intense interest exhibited, and the serious determined manner of the ladies showed how deep a hold the mission cause had taken upon the hearts of all present. Although lacking in experience and knowledge, all manifested an earnest desire to do whatever they could to advance its interest.

Three years and a half have passed since our Society was formed. We have reason to be thankful for what has been accomplished in that time. Many encouragements have been granted to us, and some dark shadows have been cast over the work which have been hard to penetrate and see the brightness beyond.

Six months ago, God in his providence saw best to remove, by death, our beloved and honored president, Mrs. Shaffer. This was a severe affliction. For a year and a half she had presided over our Society with great acceptance to all. She was intensely interested in the cause, always ready to devote her time to its advancement, thoroughly aroused to its great need, and ever faithful to the trust committed to her hands. Also in our work in India, disappoint-

ments and discouragements took the place of bright hopes and joyful anticipations.

Miss K. Boggs, the first single lady missionary employed by the Lutheran Church, was sent out by the Woman's Society one year after its organization. When we parted from Miss Boggs, bright hopes were held of her usefulness in India; for in every respect she seemed well adapted for the path in life which she had chosen. But God ruled otherwise. Scarcely had she reached the land where she was desirous of working for Christ, than she was prostrated by sickness, and for many weary months has suffered intensely, and is now too feeble to return to her native land. This has been a dark cloud over our prospects. While we are unable to see beyond, we can trust God, knowing that he "doeth all things well."

During the last year the Society has built a home for our lady missionaries in India, at a cost of $2,000, and will send others as soon as possible to take up the work which Miss Boggs was obliged to lay aside. We are supporting six schools for girls connected with the mission of the Lutheran Church at Guntoon, India. These schools are all in a flourishing condition.

A native zenana worker has been employed the past year, and is accomplishing great good among the women. She is also of great assistance in the schools.

During the years of our Society's existence, our numbers have increased slowly and surely. We now have nineteen synodical societies, and about three hundred auxiliary societies. The amount of money contributed since our Society was organized is $16,000. This is a small amount compared to that given by the women of other denominations; but when we consider the indifference which had to be overcome in the beginning of the movement, we cannot help feeling gratified at this expression of interest which has been created. In our home work, success has seemed to crown all our efforts.

In June, 1881, we established our first home mission at Freeport, Ill. This mission is in a prosperous condition, and has a bright future before it. They have recently bought a lot on which the women of our Society expect to build a church to cost $8,000. Every woman is asked to contribute $1.00 each to this fund.

In June, 1882, we established our second mission at Lincoln, Neb., which promises, before many years, to be a self-sustaining church. A great deal of good has also been accomplished by the societies in the home field, by the sending of boxes of clothing and provisions to relieve the wants of the needy missionaries in the West.

Soon after the organization of our Society, in connection with the Mission Board of our church, we established a Missionary Journal, which has been of great assistance to our cause, and instrumental in arousing the people to the needs of the work. The first year the Journal attained a circulation of 8,000, and the second year it placed $200 in the mission treasury of the church. We have also issued a number of tracts.

While we wish that greater things had been accomplished, we are thankful for what the women of the Lutheran Church have been able to do in this noble work, in which the heart of every woman in the land should be interested. We rejoice to take our place with the earnest Christian women of other denominations in speeding forward the work, and desire to faithfully perform the part allotted to us.

Mrs. E. S. Prince,
Secretary Executive Committee.

FEMALE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

On the 5th of July, 1819, a number of females met at the Wesleyan Seminary in Forsyth street (New York City) for the purpose of forming an auxiliary to the Missionary Society of the Methodist Episcopal Church, which had been organized the previous April.

The meeting was opened with prayer by Rev. Nathan Bangs, who afterward stated the object of the meeting.

At a subsequent meeting a constitution was adopted, and the following officers elected, viz.:—

MANAGERS AND OFFICERS.

Mrs. Thomas Mason, First Directress.
" John Vanderpool, Second Directress.
" Doctor Seaman, Treasurer.
" Caroline M. Thayer, Secretary.
" Thomas Carpenter, Manager.
" William Myers, "
" A. Shatwell, "
" J. Ketchum, "
" J. Westfield, "
" Peter Badeau, "
" Doctor Gregory, "
" William Duvall, "
" Ezekiel Halsted, "
" William B. Young. "

Mrs. J. B. Gascoigne, Manager.
Miss Rebecca Burling, "
" M. I. Morgan, "
" Susan Lamplin, "
" Susan Brewer, "
" Eliza Higgins, "
" Maria Arcularius, "
" Eliza Seaman, "
" Eliza A. Anderson, "
" Anna Williams, "
" S. Boyce, "
" Clarissa T. Nichols, "
" I. A. Low, "
" Harriet Donalson. "

The first minute-book of the Society, has been preserved with scrupulous care. Among those composing this Board were "honorable women not a few," whose children and grandchildren are holding positions of trust in the church, and laboring for the cause of Christ in this and other lands. Verily they taught these precepts to their children. Soon after the formation

of the Society a committee was appointed, consisting of Mrs. Thayer, Mrs. Mason, and Miss S. Brewer, "to prepare an address to the "Female members and friends of the Methodist Episcopal Church." A copy of this address is still in existence, preserved on file, with early reports of this time-honored society. The following extract will not be amiss even in our day. After speaking of the growing wants of our own country, the sacrifices of missionaries, etc., the address continues, "Shall we who dwell in ease and plenty, whose tables are loaded with the bounties of Providence, and whose persons are clothed with the fine-wrought materials of the Eastern loom, shall we, who sit under the droppings of the sanctuary, and are blessed with the stated ordinances of the house of God, thus highly, thus graciously privileged, shall we deny the small subscription solicited, to extend the bare necessities of life to our dear brethren who are spending their strength and wasting their health in traversing dreary mountains and pathless forests to carry the glad tidings of free salvation to the scattered inhabitants of the wilderness? From the days of Joanna, the wife of Chusa, and other pious women, who ministered of their substance to the Lord, to the present period, female charitable institutions have experienced the peculiar smiles of a gracious Providence. *We* are not called to the more arduous employments of active life; we are exempted from the toils and cares of official stations in the Church; but God has nevertheless required of us that our all should be devoted to his service.

"Let us imitate the pious Phebe, who was a servant of the church; Mary and Persis, *who labored much in the Lord;* and those other godly women of the apostolic age whose memory still lives in the page of inspiration; let us leave nothing unattempted that promises to promote the advancement of the Redeemer's kingdom."

An official notice of the formation of the Female Missionary Society from the Secretary, Mrs. Thayer, sent to the Parent Board, is on record in the first minute-book of the latter, which is preserved in the archives of the Mission Building, 805 Broadway.

These sisters went zealously to work to raise funds, and procure necessary garments, etc., to send the missionaries among the Indian tribes in our own country and Canada. Much interest was taken in the Wyandotts, also the Ojibaways. Sometimes the missionaries visited the city, accompanied by native chiefs, also children from their schools, which latter the Female Missionary Society took under their care, entertained them in their families, and sent them back laden with good gifts. The mission to the Green Bay Indians, under the superintendence of Rev. J. Clark, was the recipient of many a well-filled box. As the years sped on and missionary enterprises reached into foreign lands, the Female Missionary Society gave valuable aid to the Parent Board, by taking especial charge of the female helpers, fitting them out comfortably for the tedious voyages which in those days must be taken in sailing vessels. Voluminous correspondence between the officers of the Female Missionary Society and devoted laborers in foreign fields are still preserved, notably that with Miss Wilkins, of the Mission to Africa, whose heroic devotion to her self-denying work, puts her side by side with the illustrious Livingstone. Many interesting facts of Mission work might be gathered from these letters, did the limits of this paper allow.

In raising funds beside the annual subscriptions and donations, public meetings were held, in many instances addressed by distinguished speakers, and contributions solicited for the cause. Sometimes these funds were for an especial object, mostly for the benefit of schools or the female converts. The funds of the Society were paid over to the Parent Board, but generally

for a *specified* object, which by conference or agreement had been settled on beforehand.

We come now to review the causes which led to the decline and final dissolution of this Society, which for more than forty years was in active operation. In the earlier years of its existence there were no local interests in the churches. The whole city was a circuit. In time, *each* church assumed the care of itself, as it were, having its own missionary and benevolent societies. As the Female Missionary Society was composed of managers from each church, getting their subscriptions mainly from their individual churches, they found it impossible to keep them up, as they were diverted through another channel. Many, too, of the early workers, had passed away, or were too advanced in years for active service. An unusual interest had sprung up in reference to home mission work, especially in this city, and found zealous workers from among those engaged in the Female Missionary Society. Perhaps an extract from the last annual report, issued in 1861, will explain the matter: —

"Almost all of our founders, with the earliest donors and subscribers, have passed away; several are yet with us striving to do what they can. *Now* each church is desirous to report a large missionary collection, and every Sunday-school is anxious to excel in their contributions. This accounts for our diminished receipts. Now we can be only gleaners in this work. While we regret our shortcomings, yet, as a Society, we may be stimulated by a review of what has been done. Our collections since the commencement of the Society in 1819, have been over $20,000, which (except for small expenses) has been paid to the Parent Society. Besides this there have been contributions in clothing, bedding, books, etc., for the mission schools. In earlier years we did much in assisting schools under the care of Rev. Wm. Case and Rev. Jno. Clark, in later years, also, the school of Miss Wilkins. Our Board has held correspondence with many of the missionary sisters in our own country and in South America, Africa, Germany, China and India. Sister Pierce, in a recent letter (to our Direc-

tress) from India, writes of success in their school for women and girls, some of whom have been converted."

Thus in 1861, after an honorable record of over forty years, most of the time having had the same Directress and Treasurer, and most diligent Secretaries, the Society ceased to exist. It served as a model for others, as many auxiliaries had been formed in adjacent places, mostly through correspondence with the preachers' wives. Without doubt this Society, formed in 1819, was the *earliest* Female Missionary Society in this country. To them be the honor of pioneers in this blessed work of caring for the souls of the heathen of our own sex. Whatever credit or praise may be given to the various "Woman's Missionary Societies" of the present day, let us remember the many zealous workers, who, when the cause of missions was not a popular one, with many prayers and much earnest effort, labored in the midst of difficulties unknown in these days. Let us emulate their bright example.

MRS. C. C. NORTH.

LADIES' CHINA MISSIONARY SOCIETY, BALTIMORE.

The present office bearers of the Baltimore Branch Woman's Foreign Missionary Society, stand before the church to-day as the representatives of two societies, the past and the present, the living and the dead; yet not the dead, only as the one has yielded itself to larger, nobler existence in the other, as form has been disorganized for the fuller development of spirit and the perpetuation of substance, as maiden loses name but not identity in wifehood, or spring its blossoms in the flowerage and fruitage of summer.

In such relation, stands the Ladies' China Missionary Society of Baltimore to the Baltimore Branch W. F. M. Society. The origin of the former, thirty years ago, was on this wise: The very commencement of our mission work in China, was in an inspiration. In 1846, Rev. Judson D. Collins wrote to the Missionary Board his convictions and drawing toward this mighty empire. The Board replied that they had not money thus to organize a new mission. Then wrote this determined man to Bishop Janes, "Engage me a passage before the mast, my own strong arm shall pull me to China, and support me when there." The Board could not resist such earnestness as that, and in 1847, he with Rev. M. C. White and wife, went to Foochow.

In April, 1848, the Ladies' China Missionary Society of Baltimore, was formed, with the simple general purpose of aiding in

the support of this mission. It happened thus, and let those that be wise, trace the hand of Providence in the philosophy of seemingly accidental circumstances and little things. Indeed, are there any such, to earnest souls seeking the divine guidance?

Dr. Stephen Olin preached in March a great missionary sermon before the Baltimore Conference. The next day, a lady interested in work in Catholic countries, in connection with the Foreign Evangelical Society, happened to meet him at the house of a friend. The conversation naturally turned on missionary matters, and the Dr. demanded of her why she worked outside of her own denomination. "Because," she replied, "there is no avenue for woman's work in the M. E. Church." "Create one." "How?" "Organize an association for missionary work." "In what field?" "China," said he, "that is now open — work for China, form your society, and I will speak at your first anniversary." The seed dropped by this servant of God, seemingly on the wayside, fell on good ground. Who can tell what the fruitage and its harvest shall be? She, (Mrs. Anna L. Davidson, long the corresponding secretary of the society, now an earnest worker in the M. E. Church, South), returned home, pondered, prayed and determined to make the effort. The pastors of the various churches, and the earnest, active women in them were visited, their co-operation secured, a meeting called, and a band of efficient managers selected.

January, 1849, this society held its first anniversary in the old historic Light Street Church, near whose site, in 1784, in the Lovly Lane meeting house, the M. E. Church of America, received name and form and organic existence in the famous Christmas conference, and Frances Asbury received ordination as our first Bishop. A great many good things in our Methodism got thence their start, this not the least. Goodly men, and true, whose

names are as ointment poured forth, took part in the service. Bishop Janes presided. Rev. T. Sewall moved "that the society forthwith endeavor both here, and through the efforts of its managers, to obtain annual and life subscribers sufficient to justify its sending another missionary to China." True to his pledge, that mighty man of God, Stephen Olin, really the father of the society, "made an able and effective speech."

With this consecration, the society kept on the even tenor of its way for ten years, not expecting or accomplishing very much, but paying into the parent Board about $300 annually. During all these ten years, not a single convert gladdened the mission field. Reason might have said, "It is in vain, give up;" but faith said, "Go farther, do more," and faith prevailed. My predecessor writes: "This feeble band of women, feeble in one sense, but strong in faith and determination, struggled on through opposition and difficulties. An independent organization was considered an infringement not only on church usage, but the absolute rights of the Missionary Board, consequently official brethren, ministers, with a few honorable exceptions, gave the cold shoulder. Nothing daunted, our little band quietly and steadily pursued their way, gathering and dropping small sums, as the widow's mite, into the treasury of the Lord." For when did a woman with a divine instinct within her, fail because of man's incredulity and indifference? Since Mary broke her alabaster box, she has met and triumphed over such, and won the crowning encomium of her Lord. Nothing daunted, we say, by discouragement at home, and poor success abroad, in 1858, this society caught fresh inspiration, made a "new departure," became heroic in its endeavor, and specific in its work, and with the usual results, large faith and large enterprise commanding large success. Where the timid and doubting fail, the trusting and determined triumph. According to our faith, our works and victory.

The position then taken, and the work then assumed by this society, was in response to earnest appeals made by Dr. Wentworth, then missionary to China. The facts he stated and the arguments he employed are so like those we are now accustomed to hear and use, that they have a very familiar sound. He pleads that funds be raised to build and sustain a female school in Foochow. He says, "It is a favorite scheme of mine, but I have already lost heart and hope on the subject. Teaching is a great aid to the diffusion of Christianity in all lands; witness the sabbath schools and Christian schools at home, and the anxiety of all churches to obtain academic education, particularly the strenuous efforts of the Romanists, the greatest tacticians in the world on this particular line. We are surrounded by females degraded by custom, by ignorance, by vice. Such as escape drowning in infancy, are immediately contracted in marriage, systematically crippled and condemned to life-long seclusion. Our churches are full of men, our preaching is to men, only now and then a woman dares venture within sound of the gospel, and these are the large footed women, small footed, or ladies of China, never. Their lords despise them as a class, and are ashamed to be seen abroad with them. Nothing in Asia or the East calls more loudly for reformation than the condition of women. In no department is missionary labor more needed than this, and woman only can be reached by woman. Asiatics jealously exclude women from intercourse with men. Instead of here and there a teacher, and a languishing school, China needs an army of Christian females, ready, if need be, to lay down their lives for their own sex and the gospel. Your city is fond of building monuments, and certainly none could be more appropriate than one erected on this soil in the shape of an efficiently working female academy;" $5,000 was the amount asked for. This appeal came through the parent Board with its endorse-

ment; Dr. Durbin, then missionary Secretary, sending us a communication with the enclosed:

"*Resolved*, That if the ladies feel heartily disposed to undertake this work, and have good hope they can accomplish it in a given time, the Board will accept their services in this respect, and execute their will."

The Board also recognizing our own good faith and trust worthiness, offered to advance to the mission the required $5,000, we pledging ourselves to repay $2,500 by January 1, 1860, and the balance as soon as practicable. After much deliberation and prayer we assumed this responsibility and made this pledge. Immediately an appeal was issued in circular form, and through the Christian Advocate and Journal. It gives copies of the letters received from Dr. Wentworth and commences thus:

"Being greatly encouraged by recent news from China, and feeling confident that God purposes to do a great work in that country, we have determined, by the grace of God, to enter an open door of extended usefulness which now presents itself, to aid in rescuing the daughters of that benighted land from heathenish degradation, and thus raise a mighty instrumentality, which in the hand of the Almighty, will do much toward the regeneration of that vast and interesting empire, an empire groaning under the pressure of three hundred millions of immortal souls,— one-third the human race. In response to the representations made us, that boarding schools for females are of the highest importance, essential to success, we have resolved to build a house suitable for such purpose, taking girls out of the mire of idolatrous customs, and surrounding them with Christian influences. Three highly educated young ladies are prepared to sail as teachers. We wish to give the means to erect a home for them and their pupils who already await their arrival."

Thus, in the summer of 1858, commenced in this land, specifically woman's work for woman, the work of the century to which God specially by the imperative needs of the case, — by the clamorous and increasing opportunities, — by every motive of gratitude and obligation, summons Christian women, the work

He has so signally and marvellously blessed, both in its subjective and objective relations, both in its direct influence on heathendom and its reflex influence at home; the work through which the social foundations of heathen nations are being undermined, and woman won to Jesus; the family, the community, the country, the world, follows. *This*, the thing we have undertaken, to which as Christian women we stand pledged; this, the banner we have floated to the breeze, and to which we renew our vows of allegiance, the *women of all lands for Jesus*.

We cannot but feel some pleasure in the fact that our beloved Methodism was the first to engage distinctively, organically in this work, nor a little pride that in the city where the M. E. church of America commenced its organic existence, we were also providentially permitted to pioneer this good work. But very humble were the beginnings, and we were building much wiser and higher than we knew. October 4, 1858, Miss Potter and the Misses S. and B. Woolston sailed with the present superintendent of the mission and wife, Rev. S. L. Baldwin. Miss Potter became Mrs. Wentworth. The Misses Woolston have remained steady, devoted, successful workers, and are now on their homeward way, only to seek more strength, to put in more work. Mr. and Mrs. Baldwin have ever been our firmest friends and ablest helpers.

Upon our acceptance of this pledge, and undertaking this work, Dr. Durbin writes us, "Let this school be the honor and lighthouse of Baltimore, in the midst of more than 400,000,000 people that give to death more than half their female children."

From China, joyful and enthusiastic acknowledgments were received. Dr. Maclay writes, February, 1859, "Thanks, many thanks to your society for its prompt and cordial endorsement of our plan to establish a girls' seminary. Help, sisters, help! The

harvest is plenteous, the laborers are few. Do not cease to pray. But may I not say, Come? Four hundred millions of souls! but where are the laborers? Oh! that the church would awake."

And Dr. Wentworth writes: "It strikes me that the Baltimore Female China Missionary Society, has found its appropriate field of labor. You have toiled and sacrificed years for China, now Providence has furnished you with a specific object of interest inside of China, inside the general mission, the church at Foochow, it is no less than the elevation of your own sex, through the medium of your own sex." Thus were we led to attempt the solution of this mighty, puzzling problem of missionary labor in the East, viz: how the women could be reached and rescued and redeemed, — a problem which, soon after, others with wiser heads and stronger hands took up, — a problem in the solution of which the women of all Christian denominations are now more or less engaged, realizing that therein largely lies the solution of that other problem which the Master on Mt. Olivet put into our hands, viz.: the salvation of the race. If, through woman in the Garden, the vantage ground was lost, by woman in her manifold relations and responsibilities, somehow it is to be regained. If woman brought sin, she must also bring the Saviour. If Satan then triumphed over her, and through her the race, then also was assigned her, her work and mission in the world — to bruise his head and thus pluck nobler victory out of defeat. Who shall say that the work now being done in this way is not foreshadowed and included in that commission? So may every woman be a Mary and carry a Saviour in her arms.

Before closing the record of this Society, it is right and just to allude to a most essential service it rendered the church in a most critical and trying time. It is written, "Blessed are the peacemakers." That blessing is ours. In that time of sad and

bitter memories to which it is painful even to revert, when in our section strife was not only national, but domestic and social and ecclesiastic, and the very ark of the Lord was imperilled because of the division of brethren, when even good people lost faith in and love toward each other, the great missionary cause suffered much from this lack of confidence, and the supposed possible diversion of its funds from other than their strictly intended use. At that time there were Sunday schools and congregations in our city that would only make missionary contributions with the understanding they were to be entirely directed by our Society to our special field, and sphere of labor, and thus the confidence they had in us personally, and the work we carried, served as a breakwater, saving to the missionary cause what otherwise would have been withheld.

But in the meantime a new and brighter constellation appeared among the galaxy of Christian workers, and Boston was its birthplace, and March 22, 1869, its birth-day, and Woman's Foreign Missionary Society its name. Tidings came to us of its heroic conceptions, its vast enterprise, its wonderful success, and with these, wooings of affiliation. Still, with true Southern conservatism, we held on to the good old paths, straight and narrow as they were. But in 1871, this wave of missionary sentiment broke so strongly upon us that we were constrained to cry, "I yield, I yield, I can hold out no more." Rev. Mr. and Mrs. Baldwin then visiting this country, had been invited to address the twenty-third "anniversary of this China Society, to be held March 10." In the meantime, Dr. and Mrs. Butler, irresistible and irrepressible, interviewed and most diligently labored with the preachers of the city, and officers of this Society. The Corresponding Secretary of the Philadelphia Branch added her persuasiveness, and per consequence, March 6, 1871, we made surrender of person and

property, name, fame and fortune, our officers, our assets, our influence, all our interests to the Woman's Foreign Missionary Society of the M. E. church, a surrender, an association, a work we have rejoiced in every day since, realizing that in thus losing our life, we saved it, that the greater should always include the less, that dawn must naturally yield to day, that the law of life is the survival of the fittest.

The then Corresponding Secretary of the Ladies' China Missionary Society, and the present of the Baltimore Branch W. F. M. Society, had the honor of offering the resolution that closed one good honored career that a broader and better one might be commenced, illustrating the conservatism of holding on to that which is good with the progressiveness of going on to perfection; that wedded indissolubly for better or worse, for richer or poorer, these two societies, so that what was to have been the twenty-third anniversary of the one became the inauguration of the other.

So then the Pleiades was complete, serenely shining ever since, so then was added to the prism that other ray from the South needful to make the perfect light. Then the seventh was placed among the golden candlesticks, amongst which walks one like unto the Son of man, and from which we pray light may shine forth into all the earth, dispersing all darkness more and more unto the perfect day. God speed its coming! and let every woman by word and work, say, amen!

ISABEL HART.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Until within a short time, many have supposed that a Woman's Missionary Society in the Methodist Church was a novelty, but we are glad to learn that of late it is becoming more generally known, that within three months after the organization of the Missionary Society of the M. E. Church, a few women in New York banded themselves together and entered the fields as gleaners. Patiently and perseveringly, for more than forty years, did they gather all the careful reapers permitted them. Then, from sheer exhaustion, we opine, the "FEMALE MISSIONARY SOCIETY" was no more.

If a side remark were admissible, we would suggest that possibly if this shapely sapling had been set more remote from the parent trunk, no other tree of like kind need ever have been planted in the Methodist garden. Too much shade and too little nourishment prevented its growth, and we doubt not finally caused its death.

A score or more years after this Society commenced its work, another "few women" of our church were found combining their energies and efforts, and innocently ignorant of the existence of this early band, the first Society in America, — making work for heathen women a specialty, — was organized. This second band of "gleaners" found the fields less carefully guarded and the reapers

more generously inclined. Possibly the use of the sickle was given them now and then. However this may have been, they worked vigorously on through heat and storm until they gained a noble position in the foreign field. Their banner still floats, although in place of "BALTIMORE LADIES' CHINA MISSIONARY SOCIETY," another name is generously inscribed.

This tree had less shade and more nourishment,—result—more fruit.

When the third "few women of Methodism" started out as missionary gleaners, inviting and urging every woman in the church to join them, some of the reapers excitedly cried, "Rivals! rivals!" "We cannot allow our fields thus intruded upon." "If they want to work let them gather for our garner; no need of two barns for what can be put into one." Others said, "Be patient, they'll soon get tired of it." One learned divine, in an editorial note in ——"Advocate," discussed the question something like this, "Some of the most thoughtful minds are beginning to ask what is to become of this woman movement in the church;" then sagely remarked, "This is no new thing; all through our history like movements have been started. Let them alone. Do not oppose them, and it will soon die out." But with gratitude let it be recorded that these were the exceptions. Most of the "thoughtful minds" adopted the language of one of old and said, "Help those women," and bid them a hearty God-speed. The affrighted ones knew not that the work these women had undertaken was recommended to them by the "authorities." Here is one instance:—

June 15, 1868, Dr. Durbin closes a letter to a Boston lady by saying, "I commend the subject of supporting one or more young ladies in India, as teachers in our Zenana schools." Enclosed in this letter was a printed slip in regard to Zenana work. Evidently the seed-time of thought and deliberation had nearly passed.

The harvest of action and execution of plans were at hand. "The fulness of time had come." But we anticipate; what of this

NEW MOVEMENT,

and how inaugurated?

Early in March of 1869, Mr. and Mrs. Parker appeared in their New England home on their return from India, their hearts burning with desire for the evangelization of women of heathen lands. A degree of interest in this subject had been excited in the minds of many ladies of our church, by the example of others who had already banded themselves together to assist in this work, but thus far no definite action had been taken towards any general movement. The appeals by Mrs. Parker to the women of our church were such as none but one who had labored in heathen lands could make. She said the wives of missionaries had done all in their power, and had accomplished a grand and glorious work for women and children, but after all it was like the few lights in a dense darkness, which seemed only to increase the surrounding gloom. There *must be more women* to do this work, or it could never be done. She strongly advocated the sending out of single women who would not be burdened with domestic cares. Mrs. Dr. Butler (then a resident of Boston), whose experience, as the wife of the founder of the India mission, was still fresh in her memory, and who had already taken deep interest in the work of the Woman's Board, now joined hands with Mrs. Parker in her efforts to arouse the women of the Methodist Church to a sense of their obligations to their sisters in heathen lands, as well as to Him a knowledge of whom had caused the only difference between them and us. Mrs. Parker stated that in response to her appeals to the ladies of the West, they said, "If the ladies of the East will start, we will follow." At length two ladies of Tremont Street Church, Mrs. Thomas A. Rich and Mrs. Lewis Flanders

had the courage to say, "We will help you." * * * *
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* * * * Notices were sent to the Methodist churches of Boston and vicinity, inviting ladies to meet at Tremont Street Church, Monday, March 22, at 3 P.M., "to consider the propriety of organizing a Ladies' Foreign Missionary Society."

On the morning of the appointed day, Mrs. Parker awoke to behold one of the most furious storms of the season, and she twenty-five miles from the place of meeting. A friend with whom she was visiting, says, "Brother Parker tried to dissuade her from going to Boston, saying 'No one will be there, we had better go home.' Mrs. Parker hesitated, as if recalling the sight of those soul-starving women of heathendom, and the devoted missionaries overtaxed, and breaking down under the burden resting upon them, then turning to her husband she said, 'Edwin, *you* can do as you think best, but *I* must go to Boston.'"

She came, to find only Mrs. Butler and seven other ladies present. Nothing daunted, after some deliberation, the draft of a constitution was presented, and considered article by article. Some amendments were made, after which it was approved, and a board of officers appointed.

Mrs. Bishop Baker, Concord, N. H., was elected President; Mrs. B. J. Pope, Boston, Recording Secretary; Mrs. T. A. Rich, Boston, Treasurer; and Mrs. Ruby Warfield Thayer, Newtonville, Mass., whose name was familiar to the whole church, as one of the Corresponding Secretaries of the Ladies' Centenary Association in 1866, was chosen for Corresponding Secretary of this Society. This meeting was adjourned to the following Monday. At the meeting on the 29th, although the elements still refused to favor a large attendance, about thirty ladies were

present, and a good degree of enthusiasm prevailed. A score of names were added to the membership, and six ladies became Life Members.

A letter from Mrs. Thayer expressed a deep interest in the work proposed, but on account of her failing health she declined to accept the office tendered her. (We may be permitted to say that after a few months of earnest, successful labor for this cause, she was called to her rest above).

Mrs. Rev. Dr. Warren of Cambridge, Mass., Mrs. Jennie F. Willing of Rockford, Ill., and Mrs. Rev. E. W. Parker, were then appointed to conduct the correspondence of the Society.

ORGANIZATION RE-STATED.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church, was organized in the Chapel of Tremont Street Church, Boston, March 22, 1869, by Mrs. Rev. E. W. Parker, Mrs. Rev. Dr. Butler, and seven others.* Ladies were selected from seventeen different States to enter upon this second *general* movement of the women of the Methodist Episcopal Church, and the formation of auxiliaries recommended throughout the entire church. By vote of the Executive Board, no auxiliary could be organized within three miles of the city of Boston. Weak hearts desired one strong body, around which might cluster these weaker ones. This plan proved to be a mistake, and in a few months was changed, and an auxiliary recommended in each church in Boston and vicinity.

Immediately after the organization of the Society, auxiliaries began to be formed in different parts of the country, — in

*Mrs. T. A. Rich, Mrs. Lewis Flanders, Mrs. Albert Ellis, Mrs. Thomas Kingsbury, Mrs. W. B. Merrill, Mrs. O. T. Taylor, Mrs. L. H. Daggett.

New England, under the direction of Mrs. Parker, and in the West through the efforts of Mrs. Willing, who spared neither time nor money to extend this work. In the minutes of a meeting of the Executive Board in November, we find recorded a vote of thanks to Mrs. Willing for donation of her travelling expenses in organizing auxiliaries.

Aiming at nothing less than a union of the women of the whole church in this work, it must be confessed that the organizers of this Society felt some degree of anxiety lest those residing in and around the "missionary headquarters" might not be willing to engage in this "new movement." But these fears were dispersed and many hearts rejoiced with "exceeding great joy" when they learned that an auxiliary had been organized in Brooklyn, N. Y., with the wife of one of the Missionary Secretaries (Mrs. Dr. Harris) as its President, and other prominent ladies who sat beneath the "droppings of the sanctuary" of the Parent Society, had commenced work in earnest. In their estimation this fact insured success — the wife of the keen, far-sighted Secretary would not enlist in a doubtful cause.

To obtain a more definite understanding of the objects and aims of the Woman's Foreign Missionary Society than could be had by correspondence, Rev. Drs. Durbin and Harris met such ladies and gentlemen as were interested in this "new movement," in the vestry of Bromfield Street Church, Boston, on the 7th of May. Rev. Dr. Patten presided over its deliberations.

From a report of this meeting, we quote as follows:—

"The whole subject was fully discussed and the following conclusions reached:—

"1st. That such a Society is very much needed to unite the ladies of the Methodist Church in increased efforts to meet the demand for labor among women in heathen lands.

"2d. That this Society, though not auxiliary to the general Missionary Society, should work in harmony to it, seeking its council and approval in all its work.

"3d. That a missionary paper might be published by the ladies of the Society, with great profit to the entire missionary cause."

The society thus recognized and authorized by the Missionary Secretaries, at once began to execute its plans with renewed energy and increased faith. This recognition and authority were given by these officers of the Missionary Society acting for it until the session of General Conference, when we must look to that body for ratification and approval. This was freely given in its next session in 1872.

Further, it was distinctly understood and pledged that while this new Society was not to be an auxiliary to the General Missionary Society, yet it was to act entirely in harmony with it, under the direction, supervision and approval of its officers and missionaries — that all its expenditures, fields and methods of work, and missionaries, must have the approval of the former; that in no sense was it to be a rival, but in every sense a helpmeet.

In many respects this May 7 was an epoch in the history of our Society — a definite standing, a breathing, a working place was given us, among the hosts of the Lord's army, and we wanted at once to show our appreciation of and our intention to occupy it. At the close of this Conference, the first money was paid from the Woman's Foreign Missionary Society — to Dr. Harris, for the support of a Bible Woman in Moradabad, India. There was special significance and sacredness in this first offering. We are glad the foundation of this work was of such precious stone. It was given by a lady in the name of a daughter who, before her departure to her heavenly home, said, "If I should not get well,

I would like to have Papa give as much money to the Missionaries every year as it costs to take care of me."

In the old dispensation, the "first fruits" offered to the Lord indicated the character of the coming harvest. We think it has been so here. Rarely has a cause been sanctified and glorified by offerings representing more of sacrifice and devotion than what has been cast into this treasury. And when we have been seeking to trace some of the secrets of its marvellous success, we have at least found one of them here. Some dollars, as weighed in the balances of the sanctuary, seem to comprehend more than an hundred cents. And these dollars, most of them, have come to us with a value not recognized in the commercial market, — memories of the departed, the hard earnings and close savings of the living, baptized, many of them, in heart-blood and consecrated with prayer. No wonder that such should come up as memorials before the Lord.

"HEATHEN WOMAN'S FRIEND."

At this meeting, on the 7th of May, another advance step was taken, — we were authorized to consummate a cherished plan, — one, indeed, vital to the permanence and success of our Society; viz., the establishment of a periodical which should be its organ. The necessity of some such medium of communication between the foreign fields and home workers for giving information and arousing interest, was felt from the first; but as it was a commercial enterprise to be undertaken at considerable risk and with no capital, no wonder many shrank from it. Then there was the disposition felt from the first to preserve inviolate the funds of the Society. Money obtained with such difficulty and representing so much, must not be perilled or expended for aught but the sacred causes for which it was pledged. That this felt

want might be met and yet this sacred fund be preserved, it was wisely determined that the funds of the Society should not be used for the publication of the paper, but that eventually it must become self-supporting. To meet this emergency some five or six ladies became personally responsible for the expense of publishing this little *missionary messenger.* Thus did this most important and successful enterprise have a start through the faith, energy and liberality of these ladies.

Mrs. Dr. Warren, Mrs. Rev. E. W. Parker and Mrs. Dr. Butler were appointed to arrange for its publication. Subsequently Mrs. Willing was substituted for Mrs. Butler. At the first meeting of the General Executive Committee in April, 1870, Mrs. Warren was appointed editor-in-chief with a corps of editorial contributors.

The first number was published in May, 1869, but being imperfect, was discarded, and a revised edition consisting of fifteen hundred eight-page papers appeared bearing date June, 1869, and title of *Heathen Woman's Friend.* This standard-bearer of our Society at once entered front ranks as a Missionary paper, and commenced a career of great success. Its canvass was energetically pushed by ladies quite unused to the work, and as its merits became more generally known, its success became the more assured. Its list of subscribers continued to increase until 1874, when it reached twenty-five thousand seven hundred. Since then, although from all sections come the same commendatory words concerning it, from various causes its circulation has diminished. It has become a well-established fact among us, that the genuine, continued interest in the work, is generally in proportion to the circulation of the paper, so that to press its claims has become a matter of prime importance.

More, as all the way by which the Lord our God is leading

us is becoming clearer, and all that He purposes to work through us becoming better understood, we see that this paper and the Missionary literature created and circulated by our Society, are important factors in a great educational and developing work among our own women. With their various incentives to and facilities for general culture, a brightened, broadened womanhood is being developed in the church. But these are among the "all things" added to those who seek first God's glory and the extension of His kingdom.

FIRST MISSIONARIES.

The first public meeting of this Society was held in Bromfield Street Church, May 26, Governor Claflin presiding; Dr. W. F. Warren giving a history of the Society, Dr. Butler an account of the degradation of women in India, and Rev. Mr. Parker urging Christian women to their rescue. At a meeting of the Society following this public meeting, the name of our first Missionary was presented to us for consideration, — Miss Isabella Thoburn of Bellaire, Ohio, who had already been approved by the Parent Board, and was only waiting till sufficient money should be raised, — whose convictions of duty were so strong that this failing, she determined to go under the auspices of some other Society. Not twenty ladies were present, and there was less than three hundred dollars in our treasury. Some timid ones shrank from assuming so great a responsibility, — but as the strong convictions, the superior character and the peculiar qualifi cations of this young lady were disclosed, courage mounted above caution and inspired to prompt and noble decision, and one whose name we delight to record—Mrs. Edward F. Porter— arose, and dwelling on these things, the crying need of these perishing women, the peculiar fitness of this woman who offered to go to them as our representative, said, "Shall we lose her because we

have not the needed money in our hands? No, rather let us walk the streets of Boston in our calico robes and save the expense of more costly apparel. Mrs. President, I move the appointment of Miss Thoburn as our Missionary to India." And all felt this was the voice of God to them, and said, "We will send her."

Sept. 9, the name of Miss Swain was presented as a medical Missionary to India. The highest testimonials were also given as to her ability and worth, and again, it seemed that heroic and hazardous as the venture was, we must not lose the opportunity of gaining so valuable a worker. And so it happened in the good Providence of God, that together there left our shores, Nov. 23d, these two women, as our pioneers, our representatives, the advanced corps of the great company that we expect, through the years to come, shall go from us on this holy mission. We know that comparisons are invidious, and how delicate are all personalities, but we may be pardoned for saying that our *first* were at least among our best,— that we never cease to be thankful that they were just *who* they were and *what* they were, and for the blessed work they have wrought. Ten years have passed and Isabella Thoburn, in Lucknow, is still the strength and crown of our Missionary force, and Clara A. Swain, through whom our Society had the distinguishing honor of inaugurating woman's medical work in India and building the first medical hospital in the East— at Bareilly—though compelled to return to us under the stroke of disease contracted in the service, is about to return strengthened in body, faith, spirit, to the work which is the joy of her heart and the glory of her life.

As this work grew upon us in its scope; as we saw the possibility of its including all our mission fields; and as we desired the best possible arrangements that should bring under its influence and embrace in its activities all the women in all the sections

of our country, North, South, East and West, it was evident that some plan must be adopted which would give us more direct access to them. So, after much consultation and a revision of the Constitution,—New England cheerfully waving any right of precedence or priority, — the present plan of work was elaborated and decided upon. The country was districted into ten co-ordinate branches, each having its own headquarters. These *branches* were composed of all the *auxiliary* societies in their respective sections. The aim was to form one of these in every church. Each branch was to have its definitely assigned work in the foreign field. The central, controlling, legislative power *of the whole* society was vested in a General Executive Committee to meet annually, composed of the corresponding secretary and two delegates from each branch. The whole being somewhat analagous in its working to the federal, state and municipal government in our country.

MEETINGS OF THE GENERAL EXECUTIVE COMMITTEE.

In harmony with the above arrangement, the first annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church was held at the residence of Mrs. Thomas Rich, Boston, April 20, 1870.

During the session of that meeting, the support of the Bareilley Orphanage, heretofore under the charge of the Parent Missionary Society, was assumed by the Society, and an appropriation of $3,000 made for that purpose. Also during this meeting, Miss Fannie J. Sparks was accepted as a missionary candidate, who, leaving the next October, for India, took charge of this Orphanage, keeping it to the present time, with an interval of compelled rest at home, and fully proving herself, in the blessedness of her work, the equal of those who had preceded her the previous

year. Initiatory steps looking to the extension of our work into China and Bulgaria were also then taken.

The second meeting of the General Executive Committee was held in Chicago, May, 1871. More comprehensive legislation, and the acceptance of a wider range of work, characterized this session. The "Ladies' China Missionary Society" of Baltimore here made over themselves and their missionary assets, comprising the support of the Boarding School at Foochow and of the Misses Woolston, who had been teachers therein for twelve years. Arrangements were made for the thorough inauguration of woman's work in Peking. Also for sending several missionaries to India.

The third meeting of this Committee was held in New York, May, 1872, during which appropriations were made for sending two ladies to Kiu Kiang. Thus, now were occupied by us our three missionary centres in China: Foochow, Peking, and Kiu Kiang. In India our work was spreading itself through the three districts occupied by the Parent Society — Oudh, Rohilcund, Kumaon. This meeting has special interest from the fact that our Society then received the full and hearty

APPROVAL OF GENERAL CONFERENCE.

This was given in the following language: —

"Committee on Missions reported as early as possible, and the General Conference suspended its order of business to consider and promptly adopt the following: —

"Having earnestly considered the papers referred to us on the subject of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, we recommend the following:

"*Resolved*, That we hereby recognize the Woman's Foreign Missionary Society as an efficient agency in the spread of the gospel, and that we encourage our sisters to prosecute their work with no other restrictions than at present, and

that they be permitted to publish their report in connection with the report of the Missionary Society of the Methodist Episcopal Church.

"*Resolved*, That we recommend that pastors report the amount raised in their several charges by the Woman's Foreign Missionary Society, and that such report be published in the General Minutes.

"*Resolved*, That we recommend that all real estate in foreign lands, belonging to this society, be held for it by the Missionary Society of the Methodist Episcopal Church, as trustees in trust."

The following is from the "Report of the Committee on the State of the Church:"—

"The Woman's Foreign Missionary Society was organized in March, 1869, by the ladies of our church in Boston. This society originated in the fact that in some of the mission fields women only can obtain access to the women of those countries, and that the condition of the latter is such as to appeal in the strongest possible form for the benign and elevating influence of Christianity.

"To the special and infinitely wise providence of God we believe the church is indebted for the origin of this institution, which we regard as destined to be an agency of great power in spreading the gospel throughout India and China. Although its origin is so recent, it already has six hundred auxiliaries, and nine missionaries in the field. Its funds and resources are rapidly increasing. It eminently deserves the fostering care of the whole church."

THE SUBSEQUENT HISTORY

of our Society is simply that of continued and increased activity as the way opened and as we had ability to occupy. Conscious of the danger of diffusion rather than concentration, yet in response to the urgent solicitation of the missionaries of the Parent Society, we entered the various fields occupied by them as soon as our strength permitted. In 1874, we commenced work in Rosario, South America. Subsequently, we extended our work to Montevideo. Our Church having entered Mexico and Japan, the same

year (1874), we sent missionaries to both these fields. In Mexico, we have work in Mexico City, Pachuca, Amecca Mecca, Puebla and Guanajuato. In Japan, in Tokio, Yokohama, Hakodaki and Nagasaki. In Italy we commenced the support of native Bible women in 1877. In Africa, although we have done some tentative work, yet it has not been very satisfactory, and we are forecasting and arranging to avail ourselves of better openings.

The Woman's Medical Missionary work has always engaged our special interest, honored as we were in inaugurating it, by sending the first medical missionary to India. She has successively been followed there by four others, and by five in China, not, however all now in our service. We esteem this one of the most important agencies for service and success.

In 1878, we commenced a new phase of missionary work, seeming to us of special interest and promise, viz., among the English speaking people in India, chiefly Eurasians. Calcutta and Cawnpore are our points for this work. This native element, not distinctively heathen, but most antagonistic to Christianity, we think, converted and educated, will prove the best vantage ground we can occupy, the most effective medium we can employ in working for their race. We want to work upon them, specially, that we may through them, train teachers "to the manner born."

In thus recording our deeds it is scarcely necessary to recount our discouragements and difficulties. That we have had these, every worker knows right well, and that in any measure we have had grace to conquer, is cause for increased trust and deep thanksgiving. But some memories even in their sadness are precious and full of profit! God hath set the seal and sanctity and glory of martyrdom upon our work. Some of our bravest and best are not, for God hath taken them; we dare not ask why;

we do not know *for* what; we do know *to* what,—so with bowed heads and bated breath we pray that a double portion of their spirit may fall upon those that remain and upon those that must take their places. Letitia A. Campbell who fell at Peking, Lucilla H. Green (Cheney) who sleeps at Nynee Tal, Susan B. Higgins whom we have just buried at Yokohama,—we have sent out none more honored and cherished and that gave richer promise. The world, the work, we could illy afford to lose them; but China and India and Japan have a new consecration, and summon us as by a higher call, because therein lies their sacred dust and over them hover their redeemed, and, we believe, their still interested spirits.

Worthy to be added to this hallowed list is the name of Josephine M. Copp of Michigan, who, having fully consecrated herself to this work and having spent years in preparation for the medical department, just on the eve of entering this promised land of her hopes and desires, was taken to the Canaan above.

The past behind us is as nothing to the future before. History pales before prophecy if we be but faithful. Memory bears the record of much: hope holds the promise of infinitely more. The graves of what have been are the wombs of what shall be. The land occupied is as nought to the land to be possessed: *only be thou strong and very courageous.*

We have a goal — a vision — shall it ever be a fact? Every Christian woman with *all* her energies and efforts and prayers engaged in *a combined, concentrated, consecrated, continued effort for the salvation of her sisters out of Christ.*

God speed that day!

Then shall "Thy kingdom come," and "Thy will be done on earth as it is in heaven."

"We count not ourselves to have apprehended; but this one thing we do: forgetting the things that are behind, and reaching forth to those that are before, we press towards the mark for the prize of the high calling of God in Christ Jesus."

Woman's Foreign Missionary Society, 1879–83.

"All's well: we move right on," may truly be said to have been adopted as the motto for our Society's progress. Not without hindrances, discouragements, and difficulties; not without trials of faith and disappointment of hopes; but looking upward to Him from whom came our commission, with whom is all power, and looking forward to the fulfilment of the sure word of prophecy, *still right onward.*

In 1879, work was opened at Nagasaki, Japan, the seat of government of the island of Kiusiu, once the stronghold of Jesuitical domination, and since the overthrow of that, specially entrenched in prejudice and bigotry, and specially given to hatred and persecution of the Christian faith. There, Dec. 2, Misses Russell and Gheer opened a school with one boarder, which has steadily grown in numbers and influence, and is proving itself the nucleus of a most important work.

In Tokio, the trial was literally as of fire, and our beautiful building just completed, our grand work just inaugurated, in an hour was prostrated by the flames. But the work, whatever the building was, being neither wood nor hay nor stubble, the workers here and there having an heroic purpose, from the ashes of the old speedily arose that which proclaimed to all the indomitable spirit that inspired and must prevail. This chastening was so endured that afterwards appeared the peaceable fruits of righteousness blessedly and plentifully. During this year, Miss Dr. Bushnell and Miss Delia Howe went to Kiu Kiang, China.

In 1880, Mrs. Clemens and Miss Goodenough were sent to uplift the work in Rosario, South America, which the Misses Denning and Chapin were compelled by physical prostration to drop. Miss Woodworth went to Hakodate to take up the standard which Miss

Priest had so heroically held aloft until her health broke down, and she was compelled to return.

The North India Mission was re-enforced by the Misses Kelly and Nickerson. Miss Budden, a lady of English birth, having charge of our Home for Friendless Women at Pithoragarh, was also recognized as one of our regular missionaries. Misses Yates and Sears were added to the North China Mission.

Several valuable and permanent contributions to our missionary literature were made during this year. The most important of these was by Mrs. J. T. Gracey, who, by request of the Society, prepared a comprehensive history of what is a most significant and interesting feature of our work, its medical missions, and dedicated it to the cause.

Special and large gifts were also among the interesting features of the year, — that of $5,000 by a friend in Baltimore to erect the Isabella Fisher Hospital at Tientsin, China, where the work had so wonderfully opened under our Dr. Leonora Howard; $3,000 from Mrs. Bertha Sigler, Iowa, to build the Sigler Memorial School, in response to a great need in Budaon, India; $1,800 from sale of the handiwork of Mrs. Wright, of New York, at a parlor fair, for the erection of the Caroline Wright Hall at Hakodate, Japan, in memory of her daughters; the gift of a property in Chicago, worth $5,000, for the general work of the Society; and of $1,000 for the same purpose by a lady of Michigan.

In 1881, Miss Dr. Gilchrist sailed for Kiu Kiang, Miss Hampton for Hakodate, and Mrs. Van Petten for Tokio, Japan; Misses Thoburn and Blackmar for India, after a brief rest at home, accompanied by Miss Kerr, to aid Miss Sparkes at Bareilly; Miss Hoy, to assist Miss Easton at Cawnpore; Miss Knowles, for English work at Naini Tal; and Miss Warner, to establish a self-supporting school at Rangoon. The latter, within six months after her arrival, received

from the governor nine building lots, valued at $8,000, $5,000 in cash for a building, and $450 for furniture.

During the year, the Parent Society entering the extreme western province of China under the direction of Mr. Wheeler, his daughter was appointed missionary by our Society, and specially charged with the work among the women.

In Africa, the shadow of a great sorrow fell upon us in the death of Miss Michener. The saintliness of her spirit, the utterness of her self-abnegation, with the sublimity of her heroism, gave a wondrous beauty to her life and a rare pathos to her death. Who will take up her work so suddenly dropped, as yet we know not!

During the year 1882, Miss Dr. Akers was sent to the relief of Miss Dr. Howard, who had so long waited for assistance at Tientsin, China; Miss Benton, to take up the work at Yokohama, which had been carried on by ladies of the Parent Society since the death of Miss Higgins; and Miss Atkinson to Tokio, Japan. Mrs. Turney went to take charge of the Home at Rosario, South America; Miss DeVine to Moradabad, India; Miss Hogaboom to Mexico; and the Misses Chapin and Denning, having regained health, returned to their work at Rosario.

Failing health compelled Mrs. Clemens to relinquish her post; not, however, before she had learned enough of the work and its needs, the country and its inhabitants, to enable her to prepare a comprehensive and intensely interesting book, which she very appropriately called "Rosario." This book has met with rapid and extensive sale, the proceeds to be used towards building a missionary home and school at Rosario.

A summary from the reports, presented at the meeting of the General Executive Committee held at Philadelphia in November, 1882, was as follows: Auxiliaries, 3,234; annual members, 79,055; life members, 4,108; honorary life managers, 194; honorary life

patrons, 38; in foreign fields, — missionaries, teachers, and assistants, — 103; Bible-readers, 134; schools, 161; orphans and scholarships, 603.

The *Heathen Woman's Friend* continues to win favor and an increased number of readers. With the closing month of this year, its subscription list exceeded 21,000. Its financial success has also been a matter of rejoicing, it not only having paid all its own expenses from the beginning, but made a net profit of over $5,000.

During the past four years, a million and a half pages of instructive and stimulating leaflets have been prepared and circulated.

The value of real estate owned by our Society in the various mission fields was estimated in 1881 at $114,936. Since that time it has been largely increased by building and purchase.

The aggregate amount raised by the Society since its organization, as gathered from the monthly reports in the *Heathen Woman's Friend*, is $878,615.37.

A review of the work of our Society would not be complete without noting its achievements, which are beyond any monetary value. What seemed to have had its origin simply in a necessity, and its impetus in an inspiration, is formulating itself in adaptation to varied methods and phases of work. It assumes the evangelistic, educational, or medical form, as the way opens; it is developing legislative, administrative, and literary ability among those carrying and pressing the work at home; it is creating and circulating a literature, if not of massive volumes, of that which is more pervasive, popular, and energizing; it is winning the enthusiasm of youthful hearts and enlisting the energy of young workers; it is turning the thoughts of the self-centred and narrow-visioned to broad and distant fields; it is giving a purpose and dignity to many an aimless life; it is gathering together many wasted mites as well as frittered moments; and it is becoming the custodian of treasured

memorial gifts and most sacred legacies. And yet, notwithstanding this hopeful aspect of our work at home, there exists a great and constantly increasing demand for educated, energetic young women for the work abroad. "The harvest truly is great," — of means there is no lack, — but "the laborers are few," *so few!*

Is it possible that mothers who are so generous in their bestowal of means to sustain the work, are withholding their daughters to carry it on?

The mother of one of our most efficient missionaries, when asked if she could give up her daughter for foreign work, without hesitation, replied, "My daughter ——, my *only* daughter, is consecrated to the Lord; if He wants her in ——, and tells her so, I shall not withhold her."

With plenty of mothers like this, the supply of consecrated workers for the foreign field would soon be plenteous; until then, we fear our Society must continue its cry, "*Pray ye the Lord of the harvest, that He will send forth laborers.*"

MISSIONARIES SENT OUT BY THE W. F. M. SOCIETY.

NAME.	HOME.	LEFT.	WHERE STATIONED.	BY WHAT BRANCH SUPPORTED.
Miss Isabella Thoburn.....	St. Clairsville, O.	1869	Lucknow, India....	Cincinnati .....
" Clara A. Swain, M.D...	Castile, N. Y.	"	Bareilly.	New England.....
" Fannie J. Sparkes.....	Binghampton, N. Y.	1870	"	New York.....
" Beulah Woolston.....	Trenton, N. J.	1871	Foochow	Baltimore.....
" Sarah Woolston.....	Trenton, N. J.	"	"	Northwestern.....
" Carrie McMillan*.....	Gettysburg, Pa.	"	Moradabad, India..	New York.....
" Mary Q. Porter †††	Davenport, Iowa.	"	Peking, China.....	Western .....
" Maria Brown†.....	Melrose, Mass.	"	Peking, China.....	New England....
" Jennie Tinsley‡.....	Indianapolis, Ind.	"	Lucknow, India....	Northwestern ....
" Gertrude Howe.....	Lansing, Mich.	1872	Kiu Kiang, China..	Northwestern ....
" Lucy H. Hoag ‖	Milan, Mich.	"	Kiu Kiang, China..	Northwestern ....
" Lou. E. Blackmar.....	West Springfield, Pa.	"	Lucknow, India...	Western .....
" L. M. Pultz‖.	Windsor, N. Y	"	Moradabad, India..	New York.....
" L. L. Combs, M.D.§....	Cazenovia, N. Y.	1873	Peking, China.....	Philadelphia.....
" Nancy Monelle, M.D.¶.	Poughkeepsie, N.Y.	"	Gondah, India.....	New York.....
" Sarah F. Leming ‖.....	Clermont Co., O.	"	Moradabad, India ..	Cincinnati .....
" Susan M. Warner.....	New Orleans, La.	1874	Puebla, Mexico.... .	Cincinnati.....
" Mary Hastings.....	Blandford, Mass.	"	Pachuca, Mexico...	New York.....
" Jennie M. Chapin.....	Chicopee, Mass.	"	Rosario, S. A.....	New England....
" Lou. B. Denning.....	Normal, Ill.	"	Rosario, S. A.....	Northwestern ....
" Sigourney Trask, M.D.	Spring Creek, Pa.	"	Foochow, China....	New York.....
" Dora Schoonmaker ††‡..	Morris, Ill.	"	Tokio, Japan.....	Northwestern ....
" Letitia Mason, M.D. ‖..	Normal, Ill.	"	Kiu Kiang, China .	Cincinnati .....
" Anna Julia Lore, M.D.**	Auburn, N. Y.	"	Moradabad, India..	New York.....
" Letitia A. Campbell††..	Cambridge, Mass.	1875	Peking, China.....	New England....
" Nettie C. Ogden ‖	Springfield, O.	1876	Mexico City.....	Cincinnati.....
" Mary F. Cary §§§.....	Fishkill, N. Y.	"	Bareilly, India.....	Philadelphia. ....
Mrs. Olive Whiting.....	Jasper, N. Y.	"	Tokio, Japan.....	New York.....
Miss L. H. Green, M.D. ††..	Pennington, N. J.	"	Bareilly, India.....	New England....
" Leonora Howard, M.D.	Grand Rapids, Mich.	1877	Peking, China.....	Northwestern ....
" Mary F. Swaney.....	New Brighton, Pa.	1878	Mexico City	Baltimore.....
" Julia A. Sparr, M.D....	Ann Arbor, Mich.	"	Foochow, China....	Northwestern ....
" Susan B. Higgins***...	Chelsea, Mass.	"	Yokohama, Japan..	New England....
" H. B. Woolston, M.D.‖	Vincentown, N. J.	"	Moradabad, India..	Philadelphia. ....
" S. A. Easton.....	Washington, D. C.	"	Cawnpore, India....	Self-supporting...
" Matilda A. Spencer....	Germantown. Pa.	"	Tokio, Japan.....	Philadelphia. ....
" M. A. Holbrook.....	Baltimore, Md.	"	Tokio, Japan.....	Cincinnati.....
" Eugenia Gibson ‖	Albany, N. Y.	"	Lucknow, India....	New York. .....
" M. E. Layton.....	Wilmington, Del.	"	Calcutta, India.....	Self-supporting...
" M. A. Priest ‖	Auburn, N. Y.	"	Hakodati, Japan....	New York.... ....
" Clara Mulliner.....	Camden, N. J.	"	City of Mexico.....	" .....
" Clara M. Cushman.....	Fisherville, N. H.	"	Peking, China.....	New England....
" Elizabeth Russell.....	Keyser, W. Virginia.	1879	Nagasaki, Japan....	Cincinnati.....
" Jennie M. Gheer.....	Altoona, Pa.	"	Nagasaki, Japan....	New York .....
" Kate C. Bushnell, M.D.‖	Evanston, Ill.	"	Kiu Kiang, China..	Northwestern ....
" Delia Howe ‖	Lansing, Mich.	"	Kiu Kiang, China..	Philadelphia.....
Mrs. E. J. Clemens ‖	Metropolis, Ill.	1880	Rosario, S. A.....	Northwestern ...

* Mrs. Rev. P. M. Buck. † Mrs. Rev. G. R. Davis. ‡ Mrs. Rev. J.W. Waugh.
‖ Returned on account of ill-health.
§ Mrs. Rev. J. Strittmatter. ¶ Mrs. Rev. Henry Mansell. ** Mrs. Rev. G. H. McGrew.
†† Died May 18, 1878. ‡‡ Died Sept. 30, 1878. *** Died July 3, 1879.
††† Mrs. F. D. Gamewell. ‡‡‡ Mrs. Soper. §§§ Mrs. F. G. Davis.

MISSIONARIES SENT OUT BY THE W. F. M. SOCIETY.

NAME.	HOME.	LEFT.	WHERE STATIONED.	BY WHAT BRANCH SUPPORTED.
Miss Emma Michener *	Philadelphia, Pa.	1880	Monrovia, Liberia	Philadelphia
" Margaret Elliott	"	"	Mexico City	Philadelphia
" Julia E. Goodenough	Flint, Mich.	"	Rosario, S. A.	New England
" Kate Woodworth	Burlington, Vt.	"	Hakodati, Japan	Philadelphia
" Anna B. Sears	Bucyrus, O.	"	Peking, China	Cincinnati
" Elizabeth U. Yates	Round Pond, Me.	"	Peking, China	New England
" Florence E. Nickerson	Clyde, O.	"	Lucknow, India	Cincinnati
" Mattie B. Spence †	New Albany, Ind.	"	Allahabad, India	Self-supporting
" Luella Kelly	Baltimore, Md.	"	Moradabad, India	Baltimore
" Frances I. Wheeler	Fon du Lac, Wis.	1881	West China	Northwestern
" Ella Gilchrist, M. D. ‡	Chicago, Ill.	"	Kiu Kiang, China	Western
" Minnie Hampton	Grand Rapids, Mich.	"	Hakodate, Japan	New York
Mrs. Carrie Van Petten	La Prairie, Ill.	"	Tokio, Japan	Northwestern
Miss Ellen H. Warner	Berea, O.	"	Rangoon, Burmah	Self-supporting
" Emma L. Knowles		"	Naini Tal, India	New England
" Harriet M. Kerr	Ann Arbor, Mich.	"	Bareilly, India	Philadelphia
" Ellen I. Hoy	Lebanon, O.	"	Cawnpore, India	Self-supporting
" L. E. Akers, M. D.	Bath, Me.	1882	Tientsin, China	New England
" Annie P. Atkinson	Cazenovia, N. Y.	"	Tokio, Japan	New York
" Emma J. Benton	Norwich, Conn.	"	Yokohama, Japan	New England
Mrs. Turney	——, Mich.	"	Rosario, S. A.	Western
Miss Esther De Vine	Marietta, O.	"	Moradabad, India	Cincinnati
" Marion Hogaboom	Bradford, Pa.	"	Mexico, Mexico	Philadelphia

* Died Dec. 10, 1881. † Mrs. ——. ‡ Returned on account of ill health.

Receipts of W. F. M. Society, as reported in Heathen Woman's Friend.

March 22, 1869, to June, 1870, receipts are as follows:—

Massachusetts, $2,071.85; New York, 1,078.17; Illinois, 771.16; Vermont, 193.70; Ohio, 128.50; New Jersey, 126.00; Wisconsin, 85.48; Iowa, 35.00; West Virginia, 23.00; Indiana, 20.00; Maine, 7.00; Pennsylvania, 5.00; New Hampshire, 2.00. Total, $4,546.86.

Receipts by Br's from	N. E. Br.	N. Y. Br.	Phila. Br.	Balt. Br.	Cinn. Br.	N. W. Br.	Western Br.	Totals.
								$4,546.86.
June, 1870 to June, 1871.	$ 3,691.23	$ 12,029.15	$ 1,855.22	.....	$ 2,844.08	$ 3,069.56	$ 995.80	24,485.04
" 1871 " 1872.	6,729.53	10,226.32	2,238.26	3,201.65	8,423.29	10,495.59	2,729.93	44,044.57
" 1872 " 1873.	10,667.77*	11,580.12	4,716.68	3,644.06	10,290.33	11,796.71	4,160.85	56,856.52
" 1873 " 1874.	10,928.83	12,713.71	5,065.35	4,253.40	9,647.64	12,456.00	3,943.07	59,008.00
" 1874 " 1875.	10,178.75	13,957.07	6,371.08	4,541.76	10,446.54	12.279.50	5,900.44	63,675.14
" 1875 " 1876.	11,927.04	17,094.33	6,930.28	6,158.88	10,797.18	14,547.09	7,272.37	74,727.17
" 1876 " 1877.	11,521.96	12,681.83	6,583.14	3,900.52	9,881.03	14,080 35	8,033.18	66,682.01
" 1877 " 1878.	10,979.96	11,303.08	6,685.10	4,470.63	10,174.80	13,287.12	7,032.05	63,932.74
" 1878 " 1879.	10,685.53	12,848.14	6,512.19	3,937.64	6,160.98	13,232.97	7,560.56	60,938.01
" 1879 " 1880.	11,775.15	14,119.46	7,940.07	5,207.72	11,099.63	15,180.94	10,335.42	75,658.39
" 1880 " 1881.	14,325.53	18,443.82	10,712.49	5,517.17	14,901.50	20,920.76	17,850.36	102,671.63
" 1881 " 1882.	15,025.87	24,040.92	11,010.65	5,270.49	15,044.16	26,012.80	16,650.59	113,053.48
" 1882 to Feb., 1883.	12,094.83	10,382.86	6,529.35	3,163.00	12,357.62	14,009.71	9,556.70	68,094.07
Totals.....	$140,529.98	$181,420.81	$83,149.86	$53,266.92	$132,068.78	$181,369.10	$102,021.32	$878,373.63
Atlanta Branch.....								241.74
								$878,615.37

* $2,000 of this not reported in H. W. F.

MEETINGS OF THE GENERAL EXECUTIVE COMMITTEE WOMAN'S FOREIGN MISSIONARY SOCIETY, M. E. CHURCH.

1870—1879.

BRANCH.	DELEGATES AND OFFICERS.
	Boston, April 20–21, 1870.
	President.—Mrs. Rev. Dr. Patten.
	Secretary.— " " " Warren.
N. E.....	Mrs. Rev. Dr. Warren, Cambridgeport, Mass.
	" " " Patten, Boston, Mass.....
	" Lewis Flanders, " " .....
N. Y.....	" Rev. Dr. Butler, Passaic, N. J.....
	" Wm. B. Skidmore, New York City.....
	" J. M. Olin, " " " .....
Phila.....	" Dr. Eastlacke, Philadelphia, Pa.....
Cinn.	" Rev. J. T. Gracey " " ....
N.W.....	" " E. W. Parker, India.....
	" J. F. Willing, Rockford, Ill.....
Western.	" Fernando Jones, Chicago, Ill.....
	" Lucy E. Prescott, St. Louis, Mo.....
	Chicago, May 16–19, 1871.
	President.—Mrs. Bishop Kingsley.
	Secretary.— " Rev. Dr. Warren.
N. E.....	Mrs. Rev. Dr. Warren, Cambridgeport, Mass.
	" L. H. Daggett, Charlestown, Mass.....
	" Rev. Dr. Patten, Boston, Mass.....
N. Y.....	" " Dr. Butler, Passaic, N. J.....
	" Wm. B. Skidmore, New York City.....
	" Rev. Dr. Lore, Auburn, N. Y..... .....
Phila.....	" Dr. Eastlacke, Philadelphia, Pa.....
	" Bishop Kingsley, Pittsburg, Pa.....
Balt.....	" J. F. Keen, Philadelphia Pa.....
	" F. A. Crook, Baltimore, Md.....
Cinn.	" Rev. Charles Ferguson, Urbana, O.....
	" " Dr. McCabe, Delaware, O..... ....

BRANCH.	DELEGATES AND OFFICERS.
	Chicago—Continued.
N. W.....	Mrs. J. F. Willing, Rockford, Ill.....
	" Rev. Dr. Kidder, Evanston, Ill.....
	Miss S. A. Rulison, Flint, Mich.....
Western.	Mrs. Lucy E. Prescott. Winona, Minn.....
	" W. A. Jones, S. Louis, Mo.....
	Miss Belle Leonard, Iowa.....
	New York, May 15–23, 1872.
	President.—Mrs. Bishop Clark.
	Secretaries.—Mrs. Rev. Dr. Warren, Miss Isabel Hart.
N. E.....	Mrs. Rev. Dr. Warren, Cambridgeport, Mass.
	" Edward F. Porter, Boston, Mass.....
	" Thomas A. Rich, " " .....
N. Y.....	" Rev. Dr. Butler, Passaic, N. J.....
	" " Dr. Kidder, Madison, N. J. .....
	" Jacob Chace, Brooklyn, N. Y.....
Phila.....	" J. F. Keen, Philadelphia, Pa.....
	" J. Wilson, Wilmington, Del.....
	" Bishop Kingsley, Pittsburg, Pa.....
Balt.....	Miss Isabel Hart, Baltimore, Md. .....
	Mrs. F. A. Crook, " " .....
	" C. C. Brooks, " " .....
Cinn.	" Rev. R. R. Meredith, Cincinnati, O.....
	" Bishop Clark, " " .....
	" W. A. Ingham, Cleveland, O.....
N. W....	" J. F. Willing, Rockford, Ill.....
	" Rev. C. H. Fowler, Chicago, Ill.....
	Miss S. A. Rulison, Flint, Mich.....
Western..	Mrs. Lucy E. Prescott, St Louis, Mo.....
	" Rev. Dr. George " " " .....
	" Mary C. Nind, Winona, Minn .....
Atlanta...	" Rev. J. H. Knowles, Atlanta, Ga.. .....

Cincinnati, May 14–19, 1873.

President.—Mrs, Rev. Dr. McCabe.
Secretary.— " " R. R. Meredith.

N. E.	Mrs. Rev. Dr. Warren, Cambridgeport, Mass.
	Miss M. H. Lindsay, Lynn, Mass.
	Mrs. Rev. Dr. Latimer, Auburndale, Mass.
N. Y.	" Wm. B. Skidmore, New York, N. Y.
	" Rev. J. H. Knowles, Atlanta, Ga.
	" Joseph Hillman, Troy, N, Y.
Phila.	" J. F. Keen, Philadelphia, Pa.
	" E. A. Johnson, Pittsburg, Pa.
	" E. B. Stevens, Wilmington, Del
Balt.	Miss Isabel Hart, Baltimore, Md.
	Mrs. John Linville, Washington, D. C.
	" J. S. Berry, Baltimore, Md.
Cinn.	Mrs. Dr. Doughty, Cincinnati, O.
	Miss Delia A. Lathrop, " "
	Mrs. A. S. Clason, Delaware, O.
N.W.	" J. F. Willing, Joliet, Ill.
	" Dr. F. A. Seymour, Jeffersonville, Ind.
	" I. R. Hitt, Evanston, Ill.
Western.	" Lucy E. Prescott, St. Louis, Mo.
	" Angie F. Newman, Lincoln, Neb.
	Miss Phebe Elliott, Mt. Pleasant, Iowa.

Philadelphia, May 6–13, 1874.

President.—Mrs. Rev. Dr. Hibbard.
Secretaries.—Mrs. Rev. J. H. Knowles.
" " E. B. Stevens.

N. E.	Mrs. Rev. Dr. Latimer, Auburndale, Mass.
	" " C. P. Taplin, Randolph, Vt.
	" " O. W. Scott, New Market, N. H.
N. Y.	" Wm. B. Skidmore, New York, N. Y.
	" Joseph Wright, " " "
	" Dr. Hibbard, Clifton Springs, "
Phila.	" J. F. Keen, Philadelphia, Pa.
	" E. A. Johnson, Pittsburg, Pa.
	" A. W. Rand, Philadelphia, Pa.
Balt.	Miss Isabel Hart, Baltimore, Md.
	Mrs. B. R. Cowen, Washington, D. C.
	" M. G. Hamilton, Baltimore, Md.
Cinn.	" Dr. Doughty, Cincinnati, O.
	" L. A Hagans, Wheeling, West. Va.
	" H. M. Ingham, Cleveland, O.

N.W.	Mrs. J. F. Willing, Bloomington, Ill.
	" R. F. Queal, Evanston, Ill.
	" Rev. Dr. Steele, Appleton, Wis.
Western.	" Lucy E. Preseott, St. Louis, Mo.
	" U. B. Wilson, " " "
	" M. C. Niad, Winona, Minn.

Baltimore, May 5–13, 1875.

President.—Mrs. F. A. Crook.
Secretaries.—Mrs. R. R. Battee.
" Dr. Lowrey.

N. E.	Mrs. Rev. C. P. Taplin, Randolph, Vt.
	" L. H. Daggett, Boston, Mass.
	" J. Kendrick, Providence, R. I.
N.Y.	" Wm. B. Skidmore, New York, N. Y.
	" Rev. H. Wheeler, Oneonta, N. Y.
	" L. E. Rose, Newark, N. J.
Phila.	Mrs. J. F. Keen, Philadelphia, Pa.
	" E. B. Stevens, Wilmington, Del.
	" J F. Long, Philadelphia, Pa.
Balt.	Miss Isabel Hart, Baltimore, Md.
	Mrs. M. C. Fisher, Pikesville, Md.
	" J. E. Somers, Washington, D. C.
Cinn.	" Wm. B. Davis, Cincinnati, O.
	" Bishop Clarke, " "
N.W.	" W. A. Ingham, Cleveland, O.
	" J. F. Willing, Bloomington, Ill.
	" Rev. I. L. Hauser, Milwaukee, Wis
Western.	" M. T. Lathrop, Jackson, Mich.
	" Lucy E. Prescott, Winona, Minn.
	" Bishop Andrews, Des Moines, Iowa.
	Miss Phebe Elliott, Mt. Pleasant, Iowa.

Washington, D.C., May 10–19, 1876.

President.—Mrs. Rev. Dr. Hibbard.
Secretaries.— " " Warren.
" " J. T. Gracey.
" J. L. Beveridge.

N. E.	Mrs. C. P. Taplin, Randolph, Vt.
	" B. J. Pope, Boston, Mass.
	" Jos. Cummings, Middleton, Conn
N. Y.	" Wm. B. Skidmore, New York, N. Y.
	" Jos. Hillman, Troy, N. Y.

Washington—Continued.

Phila. — Mrs. J. F. Keen, Philadelphia, Pa.
" P. L. Bennett, Wilkes Barre, Pa.
" E. J. Eckles, Townville, Pa.

Balt. — Miss Isabel Hart, Baltimore, Md.
Mrs. J. P. Newman, Washington, D. C.
" J. T. Murray, Baltimore, Md.

Cinn. — " W. A. Ingham, Cleveland, O.
" D. W. Clark, Cincinnati, O.

N. W. — " A. S. Clason, Delaware, O.
" J. F. Willing, Chicago, Ill.
" R. F. Queal, Evanston, Ill.
" A. Wood, Ind.

Western. — " L. E. Prescott, Des Moines, Iowa.
" E. K. Stanley, " " " "
" J. F. Blake. Rochester, Minn.

Minneapolis, Minn., May 10–21, 1877.

President.—Mrs. C. G. Goodrich.
Secretaries.—Mrs. W. G. Williams, Mrs. R. Hoskins, Miss Alice Guernsey.

N. E. — Mrs. C. P. Taplin, Groton, Vt.
" D. Richards, Webster, Mass.
" A. C. Trafton, Strong, Me.

N. Y. — Mrs. Wm. B. Skidmore, New York, N. Y.

Phila. — " D. D. Lore, Auburn, N. Y.
" John F. Keen, Philadelphia, Pa.
Miss Matilda A. Spencer, " "

Balt. — Miss Isabel Hart, Baltimore, Md.
Mrs. J. P. Newman, Washington, D. C.
" W. B. Leitch, Baltimore, Md.

Cinn. — " W. A. Ingham, Cleveland, O.
" W. G. Williams, Delaware, O.
" G. S. Savage, Covington, Ky.

N. W. — " J. F. Willing, Chicago, Ill.
" E. A. Hoag, Mich.
" J. H. Bayliss, Indianapolis, Ind.

Western. — " L. E. Prescott, Winona, Minn.
" Angie F. Newman, Lincoln, Neb.
" Mary C. Nind, Winona, Minn.

Boston, May 9–21, 1878.

President.—Mrs. Rev. Dr. Warren.
Secretaries.—" " J. T. Gracey.
" " Dr. Lore.

N. E. — Mrs. C. P. Taplin, Groton, Vt.
" M. P. Alderman, Hyde Park, Mass.
" I. W. Guernsey, Franklin, Vt.

N. Y. — Mrs. Wm. B. Skidmore, New York, N. Y.
" J. E. Sayre, Brooklyn, N. Y.
" J. H. Knowles, Orange, N. J.

Phila. — " J. F. Keen, Philadelphia, Pa.
" E. B. Stevens, Wilmington, Del.
" R. Hinkle, Harrisburg, Pa.

Balt. — Miss Isabel Hart, Baltimore, Md.
Mrs. K. Chandler, " "
" R. A. Gillingham, Baltimore, Md.

Cinn. — Mrs. B. R. Cowen, Bellaire, O.
" P. S. Donelson, Toledo, O.
" M. J. Clark, Cincinnati, O.

N. W. — " J. F. Willing, Chicago, Ill.
" M. T. Lathrop, Jackson, Mich.
" E. H. Miller, Evanston, Ill.
" L. E. Prescott, Winona, Minn.

Western. — Miss Jennie Beck, Kirkville, Iowa.
Mrs. M. C. Nind, Winona, Minn.

Chicago, May 23–31, 1879.

President.—Mrs. Rev. Dr. Steele.
Secretary.— " L. H. Daggett.

N. E. — Mrs. M. P. Alderman, Hyde Park, Mass.
" I. N. Bullens, Chicopee, "
" G. J. Judkins, Bristol, N. H.

N. Y. — " Wm. B. Skidmore, New York, N. Y.
" J. T. Gracey, Dansville, "
" O. H. Tiffany, New York, "

Phila. — " J. F. Keen, Philadelphia, Pa.
" C. Clark, Newcastle, "
" J. P. Hanna, Pittsburg, "

Balt. — Miss Isabel Hart, Baltimore, Md.
Mrs. M. G. Hamilton, Baltimore, Md.
" L. H. Pearce, Alexandria, Va.

Cinn. — " B. R. Cowen, Delaware, O.
" H. Benton, Cleveland, "
" F. S. Hoyt, Cincinnati, "

N. W. — " J. F. Willing, Chicago, Ill.
" G. M. Steele, Appleton, Wis.
" J. P. Early, La Porte, Ind.

Western. — " L. E. Prescott, Minneapolis, Minn.
" E. K. Stanley, Des Moines, Iowa.
" M. J. Shelley, Tecumseh, Nebr.

WOMAN'S MISSIONARY SOCIETY

OF THE

PACIFIC COAST (METHODIST EPISCOPAL).

The Chinese women on the Pacific Coast are, most of them, brought here to fill houses of prostitution, or to be secondary wives to the Chinese who are able to support them. Many of them are sold by their parents or relatives when quite young, as servants, and at a certain age are sold to live lives of a living death. Some, while little children, are kidnapped by men who roam about the country and make their living by stealing and selling children.

It is obvious that many of these women who find themselves strangers in this country are unwilling slaves in the worst kind of servitude. One can scarcely imagine a more hopeless life than that led by these poor creatures. Living where they cannot speak the language of the people, and fearing to make their troubles known to their own countrymen, was it at all strange that among the items in the morning papers one would often read that the night previous a Chinese women committed suicide? Some of the ladies of San Francisco, reading such paragraphs, began to think of the condition of these poor women, and to wonder if they could help them to a better life. They seemed entirely out of reach. With the barrier of an unknown language between them, they were widely separated from Christian women.

But something must be done. Hence the "Woman's Missionary Society of the Pacific Coast" was organized in August, 1870, the

object being, as stated in their Constitution, to "elevate and save heathen women on these shores." It wished to become a branch of the Woman's Foreign Missionary Society; for if that Society ever had legitimate work to do, it is here among the idolatrous heathen women at our very doors. But the innocent-looking word *foreign* in their Constitution prevented them from receiving it as a branch. It then turned to the Parent Missionary Society at New York, asking that the Missionary Board would recognize its work, and appropriate funds with which it could be carried on more successfully. In this direction they met with more encouragement. The Missionary Board has every year made appropriations for our work, and the Woman's Missionary Society has remitted to them such funds as it has been able to raise.

The ladies were organized for work, but how were they to reach the women whom they wished to aid? They need not scatter notices among them, as they could not read, and the men would not tell the helpless women of a place of refuge. The officers of the Society let it be known at the police station that they had rooms fitted up as an asylum for any who might wish to escape from their life of bondage. Still no one came.

We opened a day school in the Mission House, hoping the young girls would come for instruction. We visited them in their houses; but after the novelty of going to school wore off, the teacher had to go and fetch them each day to insure the attendance of the two or three girls who came. After ten months it was thought advisable to close the school.

Our furnished rooms waited a year and three months before any one came to occupy them. Then a woman, eighteen years of age, who had wearied of her sad life, with despair in her heart, went to the bay and cast herself into its waters to blot out life and sorrow at once. She was rescued and taken by the police to the waiting

rooms. In about eighteen months from that time she was baptized, and soon after married to a Chinese man, a member of the Congregational church. She lived a consistent Christian life; and, about seven years after her rescue, she died in the faith of Christ, — the first fruits of our seed-sowing garnered safe in heaven. Slowly, one by one, they came, claiming care and protection.

In January, 1873, we opened a boarding school, with three scholars. The school steadily increased, until for some years we have had all our rooms could accommodate, the number varying from twenty-four to thirty. At first these women were received into the school for a longer or shorter time as they might choose. But we were finally led to adopt the present rule, by which none are received for less than a year, during which time we try to teach them something of the religion of Christ, which is our first and chief aim. Then, unless they wish to return to China, we keep them until they are married.

The man who marries one of these women pays her board for a year, at the rate of $5.00 a month. Of these who have married heathen men and yet have not forgotten the teaching of the gospel they heard in the Mission House, we had a notable example in the case of Chy Hay, who after being in the school a year, married and moved to Sacramento. For four years we lost all trace of her, but our Bible-reader was in Sacramento a year and a half ago, and by dint of great perseverance found her. She had kept secluded from fear of her old master. But she had not forgotten all that she had learned in the Mission school. She eagerly sought instruction, was baptized, and lived a Christian life, suffering persecution and neglect at the hands of her heathen husband, and in June, 1882, died a Christian's death, and received a Christian burial. It is gratifying to know that seed sown so long ago and seemingly lost, sprang up and bore fruit to the glory of God.

We have another class of scholars in the school from which we expect greater results. I refer to the little slave girls, whose servitude and beatings under hard taskmasters become unendurable, and who flee to the school for protection. Their ages vary from eight to fifteen years. We obtain the legal guardianship of these young girls and keep them until they are of age, when they marry Christian men. Of these Christian families there have been thirteen.

Ten writs of Habeas Corpus have been served upon us by their masters to recover the girls, but they have been returned to the keeping of our Society. All the older girls clothe themselves by proceeds of work done out of school hours. A few of the girls are supported by ladies who pay $60 a year.

They are taught English five hours daily. Some of the older girls study history, geography, arithmetic, etc. They read the Scriptures in Chinese a half-hour every morning, receiving instruction from a Chinese teacher. Tuesday afternoon a prayer-meeting, led by the teacher, Mrs. Walker, is held, in which all the girls take part. Wednesday evening we have an hour of praise service in connection with the boys' school. Sunday morning, at half past ten o'clock, the girls have a prayer-meeting, led by one of their own number. Sunday preaching, at half past twelve o'clock. Sunday school at half past one o'clock, and a mixed Sunday school at six o'clock in the evening. There are generally about forty women and girls in the Sunday congregation. One of their number, formerly in the school, is employed as Bible-reader, and visits twice a week from house to house, among the former inmates of the mission, reading the Scriptures and praying with them. At our last quarterly meeting one of these women was baptized and united with the church.

A weekly prayer-meeting is held every Thursday in the house of one of the women. During the last ten years thirty-four women

and girls have been baptized and united with the church, three have been expelled for returning to idolatry, and five have died Christians. One hundred and forty women have spent a longer or shorter time in the Mission.

A remarkable case, illustrating the power of God to enlighten the heart, occurred a short time ago. In the month of May, three young girls were brought to the Mission. The eldest of these, about eighteen or nineteen years of age, was very ill, and fainted twice in going three blocks, so that the police officer was obliged to nearly carry her. She seemed so grateful for rest from abuse, and the kind care she received from the Christian girls, that she was ready to listen to the story of "Jesus and his love." Her disease was consumption. After a few weeks the time came when she said to her teacher, "I am dying, stay with me." She could neither speak nor understand English, but the girls pointed her to the Lamb of God which taketh away the sins of the world. She said that she believed in Jesus, that she would trust him. Then, after a while, she said, "Oh, I am afraid that I cannot find the way!" One of the girls prayed with her, and again told her, as well as she was able, how to trust in Jesus for the forgiveness of sins. She lay quietly for a little time, then said, "I am afraid the door of Heaven will be shut, it will not open for me, I cannot see the way! Who will lead me?" Prayer was offered for her from many hearts, but we could give instruction only through an interpreter. At length, after remaining with closed eyes for some time, her face lighted up with joy and she exclaimed, "I see the way, the door of heaven is open, it is all beautiful there, oh, how beautiful!" and almost instantly ceased to breathe. Who will say that the Holy Spirit did not enlighten the darkened mind of that poor, unbaptized Chinese girl, and lead her heart to understand that Jesus is "the way, the truth, and the life"?

The experience and happy death of this poor girl has encouraged and strengthened the faith of the Christian girls, and we trust will enable them to work with renewed vigor for the salvation of their heathen friends. Thank God that the religion of Jesus can elevate the degraded, save the fallen, and enlighten even the dark minds of idolaters.

With gratitude to our Heavenly Father we record the kind watch-care and love which have been vouchsafed to our Society and its interests, and trust that we may not weary in well-doing, knowing that in due season we shall reap if we faint not.

MRS. OTIS GIBSON.

WOMAN'S MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH SOUTH, 1878–83.

Prior to the last decade, Woman's Foreign Missionary Societies had no existence in the M. E. Church South. To the elect ladies of Baltimore, Md., belong the honor of leading in this glorious work. Mrs. Juliana Hayes, President of the first Society, writes thus: —

"Trinity Church, Baltimore, is the honored spot where the *Woman's Missionary Society* in the M. E. Church South was organized. For several years this Society, called first the 'Trinity Home Mission,' subsequently 'Woman's Bible Mission,' was strictly domestic in its work. In 1872 the foreign work was embraced in its operations and an effort made to form connectional societies."

In November, 1873, a similar Society, the second in the South, was organized in Nashville, Tenn., by Mrs. M. L. Kelley, who may justly be termed the mother of Foreign Missions in the M. E. Church South, and as bright a missionary spirit as the nineteenth century has produced. She joyously gave her only son and child to go as a missionary to China, nearly thirty years ago, when the subject of Foreign Missions was little known or discussed in Southern churches. This saintly woman not only worked for the China mission many years of her long and useful life, but infused her zeal into all that came within the circle of her hallowed influence.

She trained and Christianized, in her own home, two native

Chinese youths, one of whom is to-day a most efficient pastor in his own land. She was instrumental in educating a Chinese girl, now a Christian matron living far in the interior; and though removed from all contact with missionaries, when visited by them not long since, she was living up to the true doctrine, had a neat cleanly home, and a bright happy family about her.

Mrs. Kelly brought up from tender years around her own fireside two children of a veteran missionary; and the last and crowning act of her life was to give her eldest granddaughter in marriage to Dr. W. R. Lambuth, a medical missionary of the M. E. Church South in China. Her parting words to this beloved granddaughter were, "Hold out to the last for Jesus." In less than one month, she ascended to heaven, before she saw the little Society, planted by her in strong faith, prayers, and tears, become a thousand.

ORGANIZATION.

The Woman's Missionary Society of the Methodist Episcopal Church South was organized May, 1878, at Atlanta, Ga. The hour of the women of this church had come: right gladly did they hail the long-desired golden opportunity to enter the rich fields white unto harvest, and work under the sanction and approval of the highest executive body of the church. The Constitution given by the General Conference required that "the operations of this Society should be conducted in connection with the Board of Missions and subject to its advice and approval." To begin work, efforts were immediately made to systematize the plan of operations. The work was divided into three departments, each bearing a close relation to the other. The General Executive Association to be composed of its officers and delegates from the Conference Societies, to have the supervision of the whole, and to be the source of all methods and plans. Conference Societies to embrace the terri-

tory in each Annual Conference, and to have charge of all the operations in such bounds. Auxiliaries to be found in every church, representatives from these to form the Conference Societies.

INCORPORATION.

In February, 1879, the Woman's Missionary Society was regularly incorporated by the authorities of the State of Tennessee.

The first annual meeting of the General Executive Association was held in Louisville, Ky., May, 1879, at which twenty-four delegates were present representing twelve Conference Societies. The receipts for the year amounted to $4,471.69.

A girls' boarding school in Shanghai, China, under the care of the Parent Board of Missions, but chiefly supported by special contributions, was turned over to the Woman's Society. Miss Lochie Rankin was sent to China, October, 1878. Great enthusiasm was manifested at this meeting, and all hearts were spiritually refreshed and encouraged to press forward in the work of redeeming from heathen darkness the promised inheritance of the King of Glory.

The following autumn, Miss Dora Rankin joined her sister at Shanghai. A girls' boarding school had been projected, and the buildings put up at Nèziang, a flourishing inland town. The Misses Rankin were sent there, and a fine work has been established under their supervision.

PUBLICATIONS.

The need of a medium for circulating missionary information among the Societies became so apparent, and the call so very urgent, that, at the annual meeting of the General Executive Association held in Nashville, Tenn., May, 1880, it was determined to publish a monthly paper to be called the *Woman's Missionary Advocate.* All felt that the funds of the Society must remain intact,

except for direct missionary effort. After much prayer, careful thought, and counting the cost, it was resolved to start this paper on no financial basis save faith in God and our women. Mrs. F. A. Butler was elected editor, and the Southern Methodist Publishing House kindly offered to take the subscription list for security until the funds were received. In one month the first number was issued, — a neat sixteen-page paper; and it has taken its place among the missionary periodicals of the churches. It has completed its second year, has 8,500 subscribers, paid its expenses, and put over $1,500 in the treasury. Three hundred and forty-nine thousand eight hundred and seventy-two pages of missionary reading, in the form of leaflets, tracts, and cards, have been issued and distributed. Five hundred copies of a Manual for Missionary Candidates have been printed and stereotyped. Fifteen thousand Annual Reports, including minutes of meetings of the General Executive Association, have been published and sent out, resulting in large accessions to the work, also many slips of constitutions for adults and juvenile societies, blanks, etc., for organizing.

RESULTS.

The Woman's Missionary Society of the Methodist Episcopal Church South has just completed its first quadrienium. Each year records steady growth and more vigor, and an interest that evinces no abatement.

The following missions fields have been entered by the Society: China, Brazil, Mexican Border, Central Mexico, and Indian Mission. Twelve missionaries are in the employ of the Woman's Missionary Society. Three boarding schools for girls have been established, ten day schools in operation, and six Bible-women supported.

Women's medical work has not been overlooked. Miss Mildred Philips was accepted in 1880, and is now entering upon the

third year of her course in the Woman's Medical College of Pennsylvania at Philadelphia. Grounds have been purchased for hospital and dispensary purposes, and buildings will be erected and ready for her use.

In the home work, thirty-one Conference Societies have been organized, 1,112 Auxiliaries, and 26,556 members enrolled.

The pastoral address delivered by the bishops at the recent General Conference held in Nashville, May, 1882, contains the following, under the head of "Missions": "A new chapter is written in this connection. That timely auxiliary, the Woman's Missionary Society, correlated by the General Conference four years ago, has done well and justifies the recognition then made. So far as results have appeared, its affairs have been managed efficiently, economically, and judiciously. The management has adhered to the line of collection and disbursement prescribed by the law; and, instead of lessening the amount flowing by ordinary channels into the treasury of the Missionary Board, it is our opinion that the money reported by the Woman's Society is a clear gain. By their excellent monthly paper, useful information has been circulated, and by their personal efforts, the zeal for missions has been generally quickened."

A new Constitution was given the Society at the last General Conference, stating more definitely the object and methods of work, including the education of children, both male and female, in its provisions, and changing the name, "General Executive Association," to "Woman's Board of Missions of Methodist Episcopal Church South."

It has been well said, that, in sketches of mission work, and in missionary addresses and reports, *appeals* and *prophecy* are giving way to *facts* and *figures*. We hail this as an auspicious sign of the fulfilment of those grand prophecies flashing forth with start

ling light from every volume of the Book of God. Isaiah wrote with inspired pen, "Unto Me every knee shall bow, every tongue shall swear"; and David rejoicing, says, "All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before Thee."

WORK IN THE SEVERAL FOREIGN FIELDS.

China.

Neziang. — Boarding school accommodating fifty girls, in charge of the Misses Rankin. Here is located "Louise Home" for resident missionaries, donated by Miss Wilkins of Baltimore. Day schools, two.

Shanghai. — Clopton Boarding School, accommodating thirty pupils, Mrs. M. J. Lambuth and Miss Nora Lambuth in charge. Missionary residence on same compound. Day schools, six; Bible-women, five. Miss Anna Muse went out in October, 1882.

Su Chow. — Boarding school, accommodating thirty pupils, Mrs. A. P. Parker in charge. Premises for hospital, Bible Woman's Institute, and missionary residence on same compound. Day schools, three.

Brazil.

Pracicabo. — Boarding school, accommodating twenty-five pupils, Miss Watts in charge.

Rio de Janeiro. — Orphanage projected; not yet opened.

Mexican Border.

Laredo. — Boarding school accommodating thirty pupils, Miss Anne Williams and Mrs. Burford in charge. Miss Rebecca Toland teaching day school in same place.

Central Mexico.

Miss Blanche Gilbert went out in December, 1882.

Indian Mission.

Supporting teachers in Seminole Academy.

SUMMARY OF HOME WORK.

Number of societies	1,189
Members	30,785
Money raised from 1879 to January, 1883	$83,636.69

SUMMARY OF FOREIGN WORK.

Missionaries and assistants	12
Boarding schools	5
Day schools	10
Bible-women	6

MRS. D. H. MCGAVOCK.

BOARD OF OFFICERS.

President. — Mrs. Juliana Hayes, Baltimore, Md.
Corresponding Secretary. — Mrs. D. H. McGavock, Nashville, Tenn.
Treasurer. — Mrs. James Whitworth, Nashville, Tenn.
Recording Secretary. — Miss Maria L. Gibson, Louisville, Ky.

Missionaries Employed by the Woman's Missionary Society, M. E. Church South.

Name.	Appointed.	Residence.	Mission Stations.
Miss Lochie Rankin	1878	Milan, Tenn.	Neziang, China.
" Dora Rankin	1879	" "	" "
" Mattie H. Watts	1881	Louisville, Ky.	Piracicabo, Brazil.
" Mary Newman *	1881	—— ——	" "
" Annie E. Williams	1881	Georgetown, Texas.	Laredo, Texas.
" Rebecca Toland	1881	Chapel Hill, "	" "
Mrs. Sarah Burford	1882	Deanville, "	" "
Miss Anna J. Muse	1882	Atlanta, Ga.	Shanghai, China.
" Blanche Gilbert	1882	Winchester, Va.	Mexico City, Mexico.
Mrs. J. W. Lambuth	1882	—— Miss.	Shanghai, China.
Miss Nora Lambuth †	1882	Shanghai, China.	" "
Mrs. A. P. Parker ‡	1882	—— ——	Su Chow, "

* Assistant Teacher. † Helper. ‡ Not supported by the Woman's Missionary Society.

Receipts and Disbursements.

	Receipts.	Disbursements.
May, 1878, to May, 1879	$4,014 27	$1,323 30
" 1879, " 1880	13,775 97	7,886 34
" 1880, " 1881	19,362 10	10,156 63
" 1881, " 1882	25,609 44	29,794 08
" 1882, to Jan., 1883	20,874 91	26,010 88
	$83,636 69	$75,171 21
Balance in Treasury	.....	$8,465 48

LADIES' AUXILIARY

OF THE

WESLEYAN METHODIST MISSIONARY SOCIETY,

ENGLAND.

This Society was formed in 1850. The committee consisted of twenty-five ladies all of London, or the suburbs, nine of whom are still amongst its members, and of the following officers: —

Treasurer. — Mrs. Farmer.
Foreign Secretary. — Mrs. Hoole.
Home Secretary. — Miss Farmer.
Minute Secretary. — Miss S. M. Wood.

The Society being an auxiliary, its object is not only to initiate work, but to consolidate work already begun by the missionaries of the General Wesleyan Missionary Society or their wives. Its sphere of action is confined to women and children. When boarding schools can be successfully established in foreign stations, it sends out a trained and qualified agent to superintend the school and the native assistant teachers employed. Where only day schools are required, the Society pays the whole or part of the expenses, the remainder being discharged by government grants, fees, or local subscriptions. Aid is also sent to the schools, in boxes of prizes, for distribution among the children.

The Society affords help to orphans in boarding schools in Ceylon, and also in the famine orphanages in India, where hundreds of children still remain dependent, although their number is yearly diminishing.

Another important sphere of action is the visitation of zenanas, numbers of which have lately been opened to educational influence, even though Scripture teaching is included. For this work, native as well as English agents are employed.

It is also part of our work to cheer the hearts of our missionaries' wives by sending out boxes of clothing, — warm garments for the frozen natives of Hudson's Bay, and lighter clothing for tropical climates. These noble women, all of them unpaid, are often most zealous and effective workers in our mission schools; and there are numerous ways in which a ladies' committee can sustain and help them by practical sympathy and help.

The funds of our Society have risen gradually from £319 11*s.* 2*d.* in 1859, to £2,345 7*s.* 9*d.* in 1881.

We have at present eleven English and seven native agents at work in South Africa, Ceylon, and India. We assist or support schools as follows: —

Italy	2	Spain	2
South Ceylon	8	Madras, India	14
North "	31	Lucknow, "	3
South Africa	3	Mysore, "	23

There are also seventy orphans supported, who have been adopted by their English patrons, and bear names chosen by them, and receive from them kindly encouragement.

During the last year fifty-two boxes of goods have been sent out to our mission stations, being contributions from friends and from twenty-nine working parties in different parts of the country.

We have also lately adopted the American plan of gathering our children into "busy bees," where they work at making prizes for our schools, and orphans have been adopted by them. Fourteen bees have already been formed, and others are in progress of formation.

Reviewing our past work, we have much cause for thankfulness in the knowledge that many dear children have been gathered, as lambs, into Christ's fold, and have died rejoicing in His love, and that many more have grown up to show to their parents and husbands how much happiness a well-trained Christian woman can bring into a home. In this respect our very success brings us embarrassment. In India, the tide of public opinion, formerly so strongly set against educating girls, is now rapidly turning. The natives demand and will have education; and, if we do not supply it, they will supply it for themselves: they will open schools where the Bible is a forbidden book, and where the old heathen superstitions are in full force. The zenanas, too, formerly so jealously guarded against the intrusion of strangers, have now their doors flung open to our agents in many places; and we only regret that we are unable to keep pace with the demand for instruction. It has led us to strenuous exertion this year for the extension of our Society's branches; and those efforts have, by the Divine blessing, been fairly successful.

Our present committee consists of thirty acting and ten honorary members. Our staff of officers is, —

Treasurer. — Mrs. P. Bramer Hall. | *Cash Secretary.* — Mrs. Lidgett.
Agents' Secretary. — Mrs. H. J. Atkinson. | *Foreign Secretary.* — Mrs. Wiseman.
Minute and Home Secretary. — Mrs. Everett Green.

All communications to be addressed to the Wesleyan Mission House, Bishopgate Street Within, London, England.

MRS. EVERETT GREEN.

JUNE 4, 1882.

Agents Employed by Ladies' Wesleyan Association, 1858–1881.

Name.	Date of Sailing.	Station.	Remarks.
Susannah G. Beal	Oct. 17, 1859.	Belize, Honduras.	Died July 12, 1860.
Mary Scott.....	March 1, 1860.	Negapatam.	Married Rev. R. Stephenson, 1860.
Hannah Wildish.....	March 1, 1860.	Bangalore.	Married, 1863.
S. R. Churchward....	Oct. 3, 1860.	Toomkoor.	Married Rev. W. Armistead, 1862.
Miss Tookey.....	Dec., 1860.	Fiji.	Married, 1864.
Eliza Smith	Jan. 11, 1861.	Belize.	Married Rev. E. D. Webb, 1861.
Eleanor Lamb	Feb. 11, 1861.	Verulam, Natal.	Returned in ill health, 1868.
Isabel Vere Eacott ...	July 3, 1861.	Jaffna, Ceylon; 1863, Bangalore.	Married Rev. A. Levell, 1864.
Sarah Parker.....	Oct. 3, 1861.	Madras.	Married Rev. H. J. Sykes, 1863.
Caroline P. Ward.....	Dec. 17, 1861.	Belize.	Returned in ill health, 1868.
E. A. Bagley.....	Feb. 4, 1862.	Buntingville.	Recalled, 1863.
Mary Gunson	March 5, 1862.	Canton.	Died May 18, 1863.
Margaret Evans.....	March 7, 1862.	Negapatam.	Resigned, 1865.
Margaret Cameron ...	June, 1862.	D'Urban.	Married, 1870.
M. A. Clayton.....	Jan. 5, 1863.	Madras; 1866, Butterworth.	Married Rev. W. S. Davis, 1868.
Miss Grafton.....	Dec., 1863.	Milan.	Married Rev. T. W. S. Jones, 1864.
Elizabeth Broxholme..	Dec. 9, 1863.	Canton.	Married Rev. J. Gibson, 1868.
Sarah A. Howitt.....	Jan. 11, 1864.	Pietermaritzberg.	Resigned, 1871.
Annie Hay.....	March, 1864.	Milan; 1866, Padua.	Married Signor Zocco, 1872.
Sarah Tobias.....	Sept., 1864.	Bangalore.	Married Rev. J. Hudson, 1867.
Elizabeth Rowbotham,	Oct., 1864.	Edendale.	Married Rev. C. Roberts, 1867.
Mary Ann Blake	Appointed 1864.	Madras.	Resigned on account of ill health, 1868.
Jane Radcliffe.....	Sept. 8, 1866.	Canton.	Married, 1878.
Mary Henry	May 10, 1867.	Edendale.	Married, 1870.
Mary E. Tregoning. .	July 1, 1867.	Bangalore.	Married Rev. A. Fentiman, 1869.
Miss Smart.....	Appointed in 1868.	Verulam.	
A. M. Beauchamp....	Sept. 14, 1868.	Bangalore; 1876, Batticaloa; 1881, Point Pedro.	
Marianne Davis.....	Appointed Feb., 1869.	Graham's Town.	Resigned, 1874.
Kate Scott.....	Appointed 1869.	Colpetty.	
C. E. Beauchamp	July 22, 1869.	Palmerton; 1874, Umzimkulu; 1878, Emfundisweni.	
Maria Cartwright.....	July 27, 1869.	Jaffna; 1879, Edendale.	
Margaret Wakeford...	Appointed 1869.	South Africa.	
M. E. Simpson.....	Oct. 10, 1872.	Canton.	School closed, 1880.
Sara Jane Rowe.....	Oct. 21, 1873.	Canton.	Returned 1879, for want of a suitable residence.
Annie Taylor.....	Nov., 1874.	Canton.	Left the Society, 1876.
Rebecca Still.....	Jan. 18, 1875.	Bangalore.	Married Rev. G. Piercy, 1877.
Ellen Eastwood	April 8, 1876.	Galle, Ceylon.	Dismissed, 1877.
Mary Ann Hardey....	Jan. 23, 1877.	Annshaw.	Married Rev. J. O. Rhodes, 1877.
Fanny Barnley	Aug. 9, 1878.	Shawbury.	Resigned, 1880.
Elizabeth Penney.....	Aug. 9, 1878.	Jaffna.	
Sarah E. Smith.....	Aug. 9, 1878.	Lagos, West Africa.	Returned on account of ill health.
Alice Page Payne.....	July, 1879.	Kandy, Ceylon.	Married, 1880.
Ellen Hardey.....	Appointed Nov., 1879.	Cape Town.	
Agnes Sargent	Feb. 24, 1880	Batticaloa.	
Jessie Hay.....	March 31, 1880.	Kandy.	
Harriet Mason.....	April 8, 1880.	Shawbury.	

WOMAN'S FOREIGN MISSIONARY SOCIETY

OF THE

METHODIST PROTESTANT CHURCH.

The women of the Methodist Protestant churches of Pittsburg and vicinity were invited to meet in the First Church, Pittsburg, on Feb. 14, 1879, to consider the propriety of organizing a Woman's Foreign Missionary Society, that would unite the women of the church, North, South, East, and West, for the purpose of carrying out the foreign-mission work more effectively than was being done by separate organizations. Heretofore the money raised by local societies had been sent to the foreign field through other boards, the Woman's Union Missionary Society of New York having disbursed the larger part of our funds for about ten years. Our church Board of Missions had also used this Society as the channel for the disbursement of its funds, and at this time was supporting a number of girls in the Union Home at Yokohama, Japan.

In the winter of 1879, Miss Lizzie M. Guthrie, one of the missionaries of this Society, was home for rest; and while attending a meeting of the Woman's Christian Association in Pittsburg, was introduced to one of our members, Mrs. N. B. O'Neil, and to her she reported the good work that was being done by our church in the educating of these girls.

These words of encouragement were an inspiration to Mrs. O'Neil, and prompted the call for a meeting to interest the women of the whole church more largely; and, as the result of that call, the Woman's Foreign Missionary Society was organized, Miss

Guthrie being present, and adding to the interest of the occasion by telling what women's societies were doing for female education in Japan, and stimulating us to take part in the same work. A constitution was adopted, and we entered upon the work of organizing auxiliary societies. The following year the constitution was revised, and so framed as to better systematize the work of the whole denomination. The country was districted into branches, each branch embracing all the auxiliary societies within the limits of its respective conferences. It was the purpose to form an auxiliary in every church. The administration of the affairs of the whole Society is vested in a General Executive Board, representing all the branches, and meeting annually, the whole plan of organization being in harmony with the government of the church.

The approval of the General Conference was given at its session held in Pittsburg, in May, 1880, and the Society was acknowledged as one of the permanent agencies of the church.

During our first year Miss Guthrie met frequently with the Society, encouraging with her suggestions and aiding in organizing auxiliaries. Her health having improved, she expressed her willingness to go to Japan and establish the work of our Society; but with only $300 in the treasury, and our faith somewhat weak, we shrank from the undertaking; but after much deliberation the matter was presented to the Church Board of Missions, and their help requested. Satisfactory arrangements were made between that Board and our Society for the support of Miss Guthrie, and soon she was on her way to the place chosen for her future labors in Japan.

"Man proposes but God disposes." While waiting on our western shores for the vessel which was to bear her through the "Golden Gate of the Pacific," the summons came from the Spirit-land, and the pale boatman bore her across the waters to the golden gate of the Celestial City.

This dispensation of Providence fell upon us like a pall; but, although God buries his workmen, He still carries on his work, and in response to our prayers there came an answer in the person of Miss H. G. Brittan, a true and tried missionary of twenty years' service, who with heart all aglow with love for the cause to which her life is devoted, said, "Here am I, send me;" and again the fond farewells were said, and our second missionary departed, with earnest prayers that her life might be spared for many years of usefulness. The following year Miss Anna McCully went out to assist Miss Brittan, who had established a school in Yokohama, and was meeting with much success. The school numbers about fifty pupils, but want of room prevents further increase.

Our Society, while not auxiliary to the Church Board of Missions, is co-operating with that Board, and assisting to establish the work they have already commenced. The Society was incorporated in 1881. We are raising a building fund for the purchase of property suitable for our work. We have now about $2,000 for this purpose. At present an annual rent of $720 is being paid for the property occupied as a home. Besides assisting in the furnishing of the Home, we pay the salaries of the missionaries, which amount to $1,100 a year. We have eight branch societies, eighty auxiliaries, seven mission bands, and have raised about $7,000.

Our next work is to send two ladies to Japan, to learn the language and otherwise prepare themselves for the duty of missionaries. At no distant day we expect to have a publication of our own, but at present we occupy a few columns of one of our official church organs.

Our young Society is hopeful of the future. The history of its achievements in heathen lands is yet unwritten, but with faith and courage we are entering the "open door;" and, in obeying the command of our blessed Master, we look for his blessing on our work.

JANUARY, 1883. MRS. M. A. MILLER, *Cor. Sec.*

LADIES' BOARD OF MISSIONS, PRESBYTERIAN CHURCH, NEW YORK.

In the Spring of 1868, a little band of Christian women, moved by the spiritual destitution of the western portion of our country, organized a Missionary Society, called "The New Mexico, Arizona and Colorado Missionary Association," whose object was to send the Gospel into our distant territories. For nearly three years this society labored among our own people, the Mexicans and the Indians, raising $3,139.50, and supporting missionaries, teachers, and Bible-readers, and in many other ways assisting to send the means of grace to our western territories.

The results of this little Society were most encouraging, but when the reunion of the Presbyterian church called forth special thank-offerings and renewed efforts, it seemed that the time had come when the New Mexico Association should be extended, both in its sphere of action and in its organization at home. Accordingly, in April, 1870, the Board of Managers passed a vote that the Society should be enlarged so as to meet this new demand for interest in our own church, and should combine Foreign Missions with the Home work, which had been the impulse of the first movement. The name of "The Ladies' Board of Missions of the Presbyterian Church" was adopted, and the new society made itself auxiliary to the Home and Foreign Boards, and invited the co-operation of the women of our churches by the formation of auxiliary societies.

FIRST BOARD OF OFFICERS.

President. — Mrs. James Lorimer Graham.
Vice Presidents. — Mrs. Horace Holden. Mrs. Robert R. Booth.
Secretaries. — Mrs. W. Packer Prentice. Miss S. E. Brown.
Treasurer. — Mrs. Charles P. Hartt.

The Board of Managers consisted of Representatives from all the Presbyterian churches in New York city.

The basis of this society is work for Home and Foreign Missions; but each auxiliary is free to choose its own branch of work, and the experience of eight years has proved that the two departments may be carried on, side by side, yet with perfect independence, and without detriment to either.

During the first year the list of auxiliary societies amounted to 48, and has now increased to 326.

The receipts of the Society have been as follows, the first report being presented in November, 1871: —

Nov., 1871, $7,747.06; Nov., 1872, $9,835.99; Nov., 1873, $14,159.39; Nov., 1874, $20,313.71; Nov., 1875, $24,146.88; April, 1877, $36,155.08; April, 1878, $26,768.60. Total, $139,126.71.

PRESENT BOARD OF OFFICERS.

President. — Mrs. James Lorimer Graham, 48th West 10th Street, New York.
Ten Vice Presidents.
Treasurer. — Mrs. Charles P. Hartt.
Assistant Treasurer. — Mrs. Joseph A. Welch.
Secretaries. — Mrs. W. Packer Prentice. Miss Elizabeth S. Hunter. Miss Mary Post. Miss Emma Strong.

The Ladies' Board is now supporting 42 missionaries, 30 Bible readers, 38 schools, and 100 scholarships, and is laboring in Syria, Persia, India, China, Siam, Japan, Africa, and Mexico, in the foreign field; and in New Mexico, Utah, Montana, and Alaska, in the home field.

"Our Mission Field" was issued first of September, 1871, so it has now an existence of nearly seven years. It has tended greatly to increase the acquaintance with different countries and

their needs; to deepen the interest in missions, not only at the particular points we occupy ourselves as a society, but as scattered over the world. It has also brought our missionaries in nearer contact to the women at home, making them feel like sisters in the work which they hold in common. As one said, "You hold one end of the chain in your hands and we the other. It is the connecting link between you and your representatives. We are working for you, and you are praying and laboring for us." We have had many expressions from those who take our Magazine, of the interest it gave, and how it was watched for, even by the youngest in the family. It seems a necessary adjunct to the Society, to send out thus its record, and show the progress of the work.

In addition to the object already named, the Ladies' Board has purchased property for the use of the Mission at various stations; has purchased or erected buildings to be used for schools; has built churches and chapels, and in every way, as the Lord has directed it, has endeavored to take up its share of the work of women for missions.

Missionaries are located as follows:—

Mrs. Samuel Jessup.....Tripoli, Syria.
Miss Hattie Lagrange.... " "
Mrs. S. H. Calhoun..... " "
Miss Eliza D. Everett....Beirut, "
" Mary G. Lyons..... " "
Mrs. D. P. Cochran.....Mt. Seir, Persia.
Miss M. K. Van Duzee..Oroomiah, "
Mrs. Edward Newton....Nodiana, India.
Mrs. Chatturgee.....Hoshiapore, "
Miss Louisa Campbell...Ambala, "
Miss Jennie A. Nelson..Lahore, "
Mrs. Joseph L. Whiting. Peking, China.
Mrs. Albert Whiting....Nanking, "
Miss A. D. H. Kelsey...Tungchow, "
Mrs. S. G. McFarland...Petchaburi, Siam.
Miss Sarah M. Coffman.. " "
Miss Mary L. Cort..... " "
Miss S. D. Grimstead....Bangkok, "
Mrs. Eugene P. Dunlap.. " "
Miss Kate M. Youngman.Tokio, Japan.
Miss Fannie Galick..... " "

Mrs. Reutlinger.....Corisco, Africa.
Mrs. Albert Bushnell....Gaboon, "
Mrs. Jennie M. Smith.... " "
Miss Susan Dewsnap.... " "
Mrs. Emma A. Diggs...Liberia, "
Mrs. John M. Deputie.... " "
Mrs. James M. Roberts..Taos, New Mexico.
Miss Mary G. Burnham.. " " "
Miss Laura P. Annin....Las Vigas, "
Mrs. C. G. Menaul.....Laguna, "
Mrs. Griffeth.....Santa Fé, "
Miss M. G. Crittenden...Hamilton, Mont'na
Miss Benney.....Salt Lake, Utah.
Mrs. McMillan.....Manti City "
Mrs. A. G. McFarland..Alaska.
Rev. J. M. Roberts.....Taos, N. M.
Rev. George G. Smith..Santa Fé, N. M.
Rev. W. P. Teitsworth .Longmont, Col.
Rev. T. W. McCoy.....Snohomish, W. T.
Rafael Gallegos.....Agna Nigra, N.M.
Rev. T. S. Bliss.....Colorado.

*Under appointment.

Ladies' Board of Missions, Presbyterian Church, New York, 1878–83.

The last four years bear witness to many changes in the work of our Ladies' Board of Missions, — to an increasing interest on the part of the women of the church, and a training of the children and young people to enter with earnestness into the work; so that when those who are now in charge of it shall be called away from their labors, there will be others ready to take their places and better prepared than we were when the command was given to the women of Israel to go forward.

BOARD OF OFFICERS IN 1882.

President. — Mrs. James Lorimer Graham, 22 West Tenth St.
Fifteen Vice-Presidents.
Treasurer. — Mrs. Charles P. Hartt, 23 Centre St.
Assistant Treasurer. — Mrs. Joseph A. Welch.
Secretaries. —
Miss H. W. Hubbard.
Mrs. A. G. Agnew.
" C. T. White.
" C. Francis Griffin.
Miss Emily M. Wheeler.
Mrs. I. A. Atwater.
Miss Mary Parsons.

There are now connected with the Ladies Board of Missions, 19 Presbyterial Societies, 497 auxiliaries and bands, 32 foreign missionaries, 38 native teachers and Bible-readers, 36 schools, and 166 scholarships. In our home work we have 25 missionaries, 18 schools, and 64 scholarships.

From April, 1878, to January, 1883, the receipts have been: —

Cash	$157,190.86
Value of boxes	52,605.85
Total in cash from beginning . . .	296,317.57

Missionaries of the Ladies' Presbyterian Board of Missions, New York, 1883.

In the Foreign Field.

Mrs. S. H. Calhoun	Schweigat,	Syria.
Miss Eliza C. Everett	Beirut,	"
" Wattie N. LaGrange,	Tripoli,	"
Mrs. D. P. Cochran	Oroomiah,	Persia.
Miss M. K. Van Duzee	"	"
" Annie Montgomery	Hamadan,	"
Mrs. Alexander	"	"
" Edward Newton	Lodiana,	India.
Miss Sara S. Hutchinson	Mynpurie,	"
" Kate M. Youngman	Tokio,	Japan.
" J. A. Leete	"	"
" Lena Leete	"	"
" Sarah C. Smith	"	"
" Neary E. Reade	"	"
Mrs. Jas. W. McCauley	"	"
" Joseph L. Whiting	Peking,	China.
Miss Mary G. Barr	"	"
Miss Fannie Strong	Peking,	China.
" A. D. H. Kelsey, M. D.		"
" Sarah A. Warner	Ningpo,	"
Mrs. Albert Whiting	Nanking,	"
" Joseph C. Thomson	Canton,	"
Miss M. E. Niles, M. D.	"	"
" Sarah M. Coffman	Petchaburi,	Siam.
" Mary L. Coit	"	"
" Lillian M. Linnell	"	"
Mrs. McLaren		"
" Eugene P. Dunlap		"
" Albert Bushnell	Gaboon,	Africa.
" A. W. Marling	"	"
" Louise Reutlinger	Benita,	"
" M. H. Garnet Burboza,	Liberia,	"
" Eneas McLean	Valparaiso,	Chili.

In the Home Field.

Mrs. J. M. Roberts	Taos,	New Mexico.
" Mary McWhirt	El Ranche,	"
Miss Tillie L. Allison	Santa Fé,	"
" Everett	"	"
" M. H. Patten	Las Vegas,	"
" M. Fleming	Anton del Chico,	"
Mrs. E. Tibbals	Glorieta,	"
" Maes	El Rito,	"
Miss J. A. Olmstead	Richfield,	Utah.
" Flora Campbell	Ogden,	"
" F. Galbraith	Manti,	"
" S. L. Grimstead	Cockrell,	Colorado.
" A. M. Ross	San Luis,	"
Mrs. A. R. McFarland	Ft. Wrangell;	Alaska.
Miss K. A. Rankin	"	"
Mrs. J. L. Gould	Hydah,	"
Miss C. A. Gould	"	"
" Linda Austin (in part)	Sitka,	"
" F. E. Ufford,	Rocky Ridge, Concord,	N. C.
" Ainsworth,	" " "	"
" L. Campbell,	" " "	"
" Brewster,	" " "	"
" E. B. Atkinson	"	"
" A. B. Carr	"	"
Mrs. Coffin		Florida.

WOMAN'S FOREIGN MISSIONARY SOCIETY,
(PRESBYTERIAN, PHILADELPHIA.)

The Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, is just eight years old; and the history of its short life may be described in the comforting and beautiful language of Scripture, which portrays the pathway of the just as that which shineth more and more unto the perfect day. Each year has had a record not only of renewed mercies but great increase and rich additions. The promised light has come with the taking of each step, and according to our faith so has it been unto us.

Not that all the way has been smooth and the paths easy; far from it. There have been steep places and rough spaces for many a weary mile. Indeed, dark hours and heavy clouds have at times caused even the leaders to halt with trembling heart and questioning look, until they were reassured by the echoes which have come down the ages, and which are still the Christian watchword of to-day, "Speak unto my people that they go forward."

If ever human enterprise had divine sanction — or shall we not rather say, command — this Woman's Missionary work may safely claim it. The Lord came into the hearts of many sisters of sorrow whom He had prepared and sanctified by affliction, or brought by the direct agency of His Spirit to feel His power, and say with Paul, "Lord what wouldst thou have me to do?" And in reply many have heard in their hearts, the words, Arise, and go to thy heathen sisters and lift them out of their darkness and ignorance into the light and knowledge of the glory of God as it is revealed in Jesus Christ our Saviour.

The obedient spirit at once started in this way that the Lord

had appointed; and it is from such the testimony comes to-day, that God has been with them all the journey thus far.

They have had the pillar of cloud by day and the pillar of fire by night, and with such blessed leading there has always been comfort even under the keenest trial; so that they can truly say when troubled on every side, we were not distressed; and though perplexed, were not in despair.

Now, after eight years of active service and earnest effort in this noble cause, we gladly gather with our sisters and fellow workers to-day, and from this happy outlook raise with you our Ebenezer; for truly we can all say with one voice and with one heart, "Hitherto hath the Lord helped us."

The start of our organization under the Presbyterian name was a day of small things.

A few of our ladies were engaged in the Woman's Union Missionary Society, which had an earlier existence. But when it became evident that the borders needed enlarging and it seemed as though God would have us "Go up by lot" against the mighty foe, we gathered with our tribe and stood ready to work in His appointed way.

In October, 1870, the Woman's Foreign Missionary Society of the Presbyterian church was organized. There were but a handful of workers on this side of the ocean, and they assumed the support of twelve missionaries then on the field. The financial result of the first year's work was $5,244.96. And the magazine entitled "Woman's Work for Woman," was started with a subscription list of five hundred. The second year there were twenty-six missionaries supported, besides sixteen Bible readers and native teachers, a number of children in schools at different stations, and an increase in the number of subscribers to "Woman's Work," bringing it up to more than four thousand. The treasurer's report for this second year notes an advance to $18,651.58.

In the next year everything more than doubled and each succeeding year gives the same encouraging result. Now from the last annual report, just published, we have the following statement: "There are eighty-five missionaries now under the care of this society, besides one under appointment. Fifty-one of these are married ladies, and thirty-four are single or widows. It may be well to say here that as a rule these wives of missionaries are actively engaged in work of some kind. When they are unable, owing to other duties which God has given them, to engage in out-of-door effort, they preach the gospel of Christ Jesus continually to those around them, by maintaining and ordering a Christian home to which the natives come; and in which they see a striking contrast to their own miserable abodes. We have 150 Bible readers and native teachers under our care, and sustain 169 day schools, and 335 scholarships in boarding schools. It is a most noticeable and encouraging fact that so many of the natives are now engaged in establishing schools themselves, and in carrying on the mission work by Bible reading and teaching. This is undoubtedly the highest result that can be attained by missionary labor, and it is through this channel we expect the little leaven will find its way through the cold and lifeless mass of heathen humanity. Eight years ago, we had thirty-seven auxiliaries and twenty-three bands. Now we have 827 auxiliaries and 454 bands. Then Presbyterial societies did not exist. Now, thirty-five of these, form a strong, compact, reliable body of workers to whom we look with utmost confidence for the fulfilment of their pledges each year, and for steady increase in the amount pledged. Geographically we are represented by our missionaries as follows: Twenty-three in India; twenty in China; five in Japan; seven in Persia; five in Syria; five in Africa; nine in South America; three in Mexico; five among the North American Indians and two in

California among the Chinese. Fifteen of these have been added to our list during the last year. One item from the treasurer's report will tell the whole financial story. It says, "Our total receipts for the year now closed are $83,704.32. When we compare these figures with the $5,244.96 of the first year, we surely cannot doubt that God has been with us to give us success. During these years, buildings have been erected by the funds of the society at Kolapoor, Mynpurie, Panalla and Etawah (India); Canton (China), and Sidon (Syria). Moreover, Woodstock has been purchased for a home and school in the Himalaya mountains in India; and a house for chapel and school uses in Mexico. In addition to these, a schoolhouse in Canton which was destroyed by fire was re-built, and $1,899.00 were raised to give the Bible to the Laos people in their own tongue. The aggregate of our receipts since the organization of the society is $449,067.74. A late report has this final telling sentence. Every appeal made in our last report for a new worker, when there was special need for such, has been answered by one or more being sent to that place. In these few facts and figures, however, "The half has not been told." For how much has been done and is doing daily and hourly that cannot be computed by figures or measured by words! The unuttered prayers for a benighted one; the silent tears of sympathy which God has bottled; the outstretched hands to a sinking sufferer; the protecting to a homeless wanderer; and the cup of cold water in His name, all make up a grand total to encourage and comfort us in the assurance that He has accepted our lame and imperfect service, "covering us all with the bright and gracious garments of His love and power." And so, taking fresh courage for the future we would give to one and all the right hand of fellowship in this noble work and bid you God speed.

Miss Julia K. Hinkle.

Woman's Foreign Missionary Society (Presbyterian, Philadelphia), 1878–83.

In recording the work of the Woman's Foreign Missionary Society of Philadelphia, we only tell a part of the story, in giving the figures of increase. We should know what the eternal life, which is the gift of our Lord to all who believe on him, means, if we would fairly judge of the fulness of the work. Rescued souls, holy influences, undermined obstacles, all these belong to the calculation; and these, the spiritual results, are not covered by figures.

The infancy of this Society was healthy and vigorous, not great in its achievements, but clear in its understanding and strong in its purpose. It is now twelve years old. What do we expect of that age in a well-trained human body? Not very much, beyond the *promise* of good things, — a good foundation, the occasional springing thought, a budding ambition and kindling desires. In this spiritual organization called into existence by the Lord of the harvest, we find a spiritual development with which the human knows no competition. Springing with a bound out of infancy, its youth displays a maturity that gives large expectation for the future. Let us never forget that mission work is an arm of the church of Christ; that it is our business here, to keep that arm in strong and healthful exercise, and therefore that we should know no relaxation in effort and prayer and in expectation of the results that the Lord has promised.

Our first year of organization, 1870, when closed eyes were opening and the ear began to distinguish the call to woman, realized in collections the sum of $5,224.96. Our twelfth year records the Treasurer's receipts, $112,532.65. Aggregate to January, 1883, $909,338.61.

"Woman's Work for Woman," which began with a subscription list of 500, now shows its list of 10,000. "Children's Work for Children" has reached a subscription of 12,250. A series of "His-

torical Sketches" of all the missions of the Presbyterian Boards was undertaken and accomplished this year by the Publication Committee of this Society. These sketches were written by different clergymen and contain all the statistics with the lists of missionaries. In the first edition of 1,000, each sketch was printed in a separate pamphlet. The second edition of 3,000 has all the ten sketches bound together in paper covers. These are sold for fifty cents a copy, but each separate sketch can be had for ten cents. Smaller publications, "Medical Missions for Women," "Not your Own," a word for the children entitled "Five to Six," and one for Young Ladies' Mission Bands have been produced this year. These with various leaflets, numbering 23,750, are the leaves from this tree of life of the Lord's planting.

There are one hundred and ten missionaries, eight mission teachers, fifty-one Bible-readers and native teachers, one hundred and fifteen day schools, four hundred and fourteen scholarships in boarding schools. Schools are in some instances becoming self-supporting and converted natives are a recognized aid in promoting our work.

We have now 1,189 Auxiliary Societies, sixty having been added this year. One hundred and twenty-five new bands have also been added, making the number now seven hundred and fifty-eight.

Presbyterial Societies have increased in the ten years since the first organization to forty-eight. Schools have multiplied. In Wewoka there are ten, where more than thirty children are taught. We have twelve missionaries laboring among the North American Indians.

Mexico has a most promising school established during this year with eighty girls in attendance, and cared for by two missionary teachers.

We pray the Lord, in whose service we are, to pardon the shortcomings of the past years, to sanctify the present work, and to order all its future that, to Him may be the glory.

August, 1882. Mrs. E. L. Linnard.

Missionaries of the W. F. M. Society of Philadelphia, Penn., 1883.

Mrs. C. B. Newton.....Lahore, India.
" J. F. Newton..... " "
Miss Clara Thiede ..... " "
Mrs. Reese Thackwell....Rawal Pindi, "
" E. M. Wherry.....Lodiana, "
Miss S. M. Wherry..... " "
Mrs. Wm. Calderwood....Saharanpur, "
Miss Margaret A. Craig...Dehra, "
" Annie Herron..... " "
Mrs. J. H. Morrison..... " "
" J. L. Scott.....Woodstock, "
Miss Anna E. Scott ..... " "
" Mary Fullerton..... " "
" Irene Griffith..... " "
" C. G. Williamson..... " "
Mrs. Thos. Tracy.....Futtehgurh, "
" Geo. A. Seeley..... " "
Miss E. J. Seeley..... " "
Mrs. Jas. F. Holcomb....Allahabad, "
" W. F. Johnson..... " "
" J. C. R. Ewing..... " "
" James M. Alexander, Mynpurie, "
Miss Christine Belz.....Etawah, "
Mrs. J. P. Graham.....Ratnaghiri, "
" J. M. Goheen.....Kolapoor, "
" L. B. C. Tedford.... " "
" J. J. Hull..... " "
" G. H. Ferris.....Panalla, "
" G. W. Seiler..... " "
Miss Hattie Noyes.....Canton, China.
Mrs. A. P. Happer..... " "
Miss Mary Happer..... " "
" Elverda Happer..... " "
Mrs. B. C. Henry..... " "
Miss E. M. Butler..... " "
" Mattie Noyes..... " "
Mrs. George F. Fitch.....Shanghai, "
" Charles Leaman.....Nanking, "
" John Butler.....Ningpo, "
" C. W. Mateer.....Tungchow, "
" James M. Shaw..... " "
" H. R. Smith..... " "
Miss L. E. Mateer..... " "
Mrs. John Murray.....Chenanfoo, "
" S. A. Hunter..... " "
" J. Hood Laughlin...Chefoo, "
" J. L. Nevius..... " "
" J. C. Hepburn.....Yokohama, Japan.
Miss C. T. Alexander..... " "
" A. K. Davis .....Tokio, "
Mrs. John C. Ballagh .... " "
" Maria T. True ..... " "
" T. T. Alexander .... " "
" Arthur Bryan..... " "
Miss M. B. Henry ..... " "
" S. Porter ..... " "
" Kate McFarren .....Bogota, S. America.
Mrs. M. E. Caldwell..... " "

Miss Margaret Ramsay ...Bogota, S. America.
" Ella Kuhl.....San Paulo, Brazil.
" M. Dascomb..... " "
Mrs. J. Beatty Howel..... " "
" George Landis.....Botucatu, "
" J. F. Da Gama.....Riocearo, "
Miss Phebe Thomas.....San Paulo, "
Mrs. C. De Heer.....Benita, Africa.
" C. W. Gault..... " "
" H. M. Bacheler.....Baraka, "
" J. M. Reading .....Kangwe, "
" R. H. Nassau..... " "
Miss I. A. Nassau..... " "
" Lydia Jones.....Baraka, "
" Lydia B. Walker..... " "
Mrs. J. M. Oldfather.....Oroomiah, Persia.
" B. Labaree..... " "
" J. H. Shedd..... " "
Miss Anna Schenck.....Teheran, "
Mrs. J. L. Potter..... " "
Miss Cora Bartlett..... " "
" Ellen Jackson.....Beirut, Syria.
" E. Thomson..... " "
Mrs. W. W. Eddy..... " "
Miss H. M. Eddy.....Sidon, "
" Bessie M. Nelson..... " "
Mrs. M. P. Ford..... " "
" T. S. Pond.....Shemlan, "
" Gerald F. Dale.....Zahleh, "
" Fred. W. March..... " "
" Chas. S. McClelland, Petchabuni, Siam.
" E. A. Sturge..... " "
" Danl. McGilvary....Bangkok, "
" James W. Vandyke.. " "
" J. H. Hearst.....Laos, "
Miss L. M. Latimer.....Mexico City, Mexico.
" Fanny Snow..... " "

Chinese in California.

Mrs. Ira M. Condit..... Oakland.
Miss M. Culbertson..... San Francisco.
" Emma R. Cable..... "
" M. Baskin ..... "

Indians in United States.

Mrs. Isaac Baird ..... Chippewas.
" J. B. Dickson..... Dakotas.
Miss C. McCreight..... "
Mrs. J. P. Williamson.... "
Miss Nancy Hunter..... "
" S. L. McBeth..... Nez Perces.
" Kate McBeth ..... "
Mrs. G. L. Deffenbaugh.. "
Miss Adeline Ramsay..... Seminoles.
" Diament..... "
Mrs. Asher Wright..... Seneca Mission.
" M. F. Trippe..... " "

WOMAN'S PRESBYERIAN BOARD OF MISSIONS FOR THE NORTHWEST.

The women of the Presbyterian Church in the Northwest, as mission workers, send greeting to all women of like mind and occupation in the Methodist Church of New England; claiming that our work is one in the Lord.

In answer to your call, we would council together concerning the things of the Kingdom; and return thanks together for all the blessings that have followed our endeavors.

Having organized in December, 1870, we held our seventh anniversary last month in Cedar Rapids, Iowa, where more than four hundred delegates were present.

We number 697 auxiliary societies at work, supporting 31 missionaries, 51 Bible readers, 104 native schools, and 99 scholarships and pupils. Our contributions for the year amounted to $31,368.67, which is $5,000 in advance of last year. Amount since organization, $124,417.98. Money received first year, $6,334.42.

We meet annually in some prominent city or town, every third year gathering in Chicago as headquarters.

We are steadily progressing in our work, but we have many hindrances. One of the greatest of these is ignorance of the foreign work. "So much to do at home," has risen before the Christian wife and mother like a mountain, and she could not see the *world* as Christ's harvest field, nor hear the echo of his last

command, "Go, teach all nations." We must level this mountain and the number of workers will increase.

The financial confusions of the past year have taught us more forcibly than ever, that we must have systematic giving if we wish to redeem our pledges, — large gifts cannot be depended upon, and the regular offerings, usually small, prevent us from encroaching on any other church work.

One great help in our work has been, Presbyterial organization. We have been able to reach all the churches by personal contact, and we can better follow the work. Our Presbyteries meet twice during the year, and our ladies are given one evening during the session, and the pastors co-operate with us. This does away with the necessity of quarterlies. We think it unwise to multiply meetings too frequently. We might mention more items, but doubtless you are familiar with them, as found in our reports.

We watch your progress with interest, and your prosperity with gratitude to Our Father, who has permitted us all to tell the story of Christ's redemption. With us let there be no East or West; no denominational rivalry; for we, with all the heathen women, are sisters, daughters of the King, looking foward to one home, which our Elder Brother has gone to prepare for us.

Mrs. G. H. Laflin.

Woman's Presbyterian Board of Missions for the Northwest, 1878–83.

The eleventh annual meeting of this Board was held in Minneapolis, Minn., April 19 and 20. So near to the fountain head of our noble Mississippi, we found ourselves very near the fountain of the Water of Life; and, drinking thereof, our spiritual life and missionary zeal were quickened.

As the year previous we had completed the first decade of our existence, and had marked it by an earnest endeavor to make a decided advance, there were some fears that this year there would be a falling off in gifts; but, deducting the $10,000 that had been a special gift to the Persian famine sufferers, we found we had progressed. This gave a jubilant tone to the meeting, and there was a quiet melody of thanksgiving in every heart. During all these years the work has enlarged wonderfully. The number of secretaries has been increased, in order to carry on editorial work and a large correspondence with the auxiliaries and the missionaries.

Throughout our grand Northwest the Christian women are looking over the rocky coasts, across the broad Pacific, and longing to have some share in the greatest work of the world — its evangelization. Where there is a vacent pulpit, an organization of a live foreign missionary society proves a powerful magnet to draw a pastor. The women in the farming districts feel "that they no longer are simply a part of a village, but by this work are made conscious of their relations to the whole world." They promise soon to send word to New York, "Look this way for recruits and supplies."

Synodical and presbyterial organization is now quite complete, and aids materially in reaching churches in remote localities. We send out a hectograph letter monthly to each synodical secretary,

which she copies and sends to the presbyterial secretary; and she again distributes to each society, so that all have something from the mission for the month. This gives some persons a little more to do, but that very effort increases interest.

We have signal aid from *The Interior*, which publishes weekly two columns of missionary intelligence collected in our Mission Room, 48 McCormick Block.

We are now supporting missionaries in every country, and at present are building school-houses in Laos and Mexico, and a church in Gwalior, India. We have sent out six young ladies the past year, already at work in China, India, Mexico, and among the Indians; so that we are now supporting forty-two missionaries and more than fifty Bible-readers and native teachers engaged in one hundred different schools. We have enrolled 1,284 societies and bands in forty-nine thoroughly organized presbyteries.

The contributions for the year amounted to $71,333.42, making our total receipts from December, 1870, to Jan. 10, 1883, $326,102.47. These figures represent gifts from some Christians out of their abundance, others have given with sacrifice. Some have given the tenth as prescribed under the Mosaic law, and many have given the free-will offering over and above all. Each heart is conscious of the commendation she deserves, and the reckoning must be solemnly held with the Master.

But setting aside what others do, let us each one, from this day, do our utmost. As one secretary writes, "Seed-time and harvest shall not fail so long as the world stands, and the harvest of souls is as certain as that of grain, in the Lord's appointed time. But the seed sowing must precede this glorious day, and be kept continually watered and tended by faithful husbandmen." Herein lies our duty and privilege.

MRS. GEORGE H. LAFLIN.

Name.	Date of App't.	Home at Time of Leav'g.	Station.	Adopted by.
Mrs. A. E. W. Robertson...	1850	Creek Nation, I. T.	Tullahassee, Ind. Ter.	Huron Pres. Soc., Ohio
" J. M. W. Farnham ...	1860	New Castle, England.	Shanghai, China.	W. M. S., Fort Wayne, Ind.
Miss N. Jennie Dean.....	1860	Northville, Mich.	Oroomiah, Persia.	W. M. S. Ypsilanti, Mich.
Mrs. Jonathan Wilson*	1866	McKeesport, Pa.	Chieng Mai, N. Siam.	Detroit Pres. Society.
" Geo. S. Bergen	1869	Quincy, Ill.	Ambala, India.	Indianapolis Pres. Society.
" A. P. Kelso *.....	1869	India.	Lodiana, India.	W. M. S. 3d Church, Chicago.
Miss Mary Jewett.....	1871	S. Charlestown, Ohio.	Tabriz, Persia.	Auxiliaries in Iowa.
Mrs. J. J. Lucas*.....	1871	Boltonville, Vt.	Futtehgurh, India.	Union Miss. Societies, Detroit.
Miss Julia Bacon.....	1872	Ypsilanti. Mich.	Kasouli, India.	W. M. S., Evanston.
" Susie Dougherty	1873	Somers, Wis.	Odanah, Wis.	Synodical Soc., Wis.
Mrs. W. S. Holt*.....	1873	Rochester, N. Y.	Shanghai, China.	Auxiliaries in Minn.
Miss Mary E. Pratt	1873	Waterloo, Iowa.	Kasouli, India.	Pres. Soc. Auxiliaries in Iowa.
Mrs. Dr. Warren.....	1873	Flora, Ill.	Morar, Gwalior, India.	Auxiliaries in Indiana.
" Dr. Holmes	1874	Cedar Rapids, Iowa.	Tabriz, Persia.	General Fund.
Miss Sarah Bassett.....	1875	Crawfordsville, Ind.	Teheran, Persia.	Y. L. S. Fort St. Ch., Detroit, Mich.
Mrs. Hunter Corbett.....	1875	Lawrenceville, Pa.	Chefoo, China.	Springfield Pres. Society.
Miss Eva Da Gama *.....	1876	Rio Claro, Brazil.	Rio Claro, Brazil.	General Fund.
Mrs. W. J. McRee.....	1876	Marshall, Mich.	Ningpo, China.	Monroe Pres. Soc. and Kalamazoo.
" Loretta C. Van Hook..	1876	Albion, Iowa.	Tabriz, Persia.	W. M. S. 1st Church, Indianapolis.
" W. J. P. Morrison	1877	India.	Saharanpur, India.	W. M. S., New Albany, Ind.
Miss Jennie Anderson.....	1878	Washington, Iowa.	Chefoo, China.	W. M. S. 4th Ch., Chicago, Ill.
" Abbie D. Cochrane....	1878	Davenport, Iowa.	Monterey, Mexico.	Auxiliaries in Iowa.
Mrs. Thos. C. Winn.....	1878	Galesburg, Ill.	Kanazawa, Japan.	Galesburg, Ill.
Miss Susie Calhoun	1879	Springfield, Mass.	Shwiefat, Syria.	Syn. Soc. of Southern Ill.
" Mary E. Cochrane	1879	Davenport, Iowa.	Monterey, Mexico.	Des Moines Pres. Society, Iowa.
" Fannie Cundall	1879	St. Louis, Mo.	Tripoli, Syria.	Syn. Soc. of Wis. and St. Louis.
" Mary E. Hartwell.....	1879	Oxford, Ohio.	Bangkok, Siam.	Bellefontaine Pres. Soc.
" Marion MacClarry	1879	Englewood, Ill.	Odanah, Wis.	Chicago Pres. Society.
Mrs. Graham C. Campbell..	1880	Monticello, Minn.	Baraka, Gaboon, W. Africa.	Syn. Soc. of Minnesota.
Miss Agnes Carey.....	1880	Delphi, Ind.	Oroomiah, Persia.	Syn. Soc. of Nebraska.
" Mary A. Clark.....	1880	Baxter Springs, Kas.	Tabriz, Persia.	W. M. S. 2d Ch., Indianapolis.
" Lillian Greene	1880	Cairo, Iowa.	Tullahassee, Ind. Ter.	W. M. S. 4th Ch., Chicago, Ill.
" Laura A. Olmstead....	1880	Southport, Ind.	Bangkok, Siam.	W. M. S. 3d Church, Chicago.
" Esther E. Patton.....	1880	Hillsdale, Mich.	Panalla, India.	W. M. S. Fort St. Ch., Detroit, and Monroe Pres. Soc.
Mrs. Robert Mateer.....	1881	Minneapolis, Minn.	Tungchow, China.	W. M. S. Westminster Ch., Minneapolis.
Miss Sophie A. Dale	1881	Jacksonville, Ill.	Rio Claro, Brazil.	Mrs. W. H. Ferry, Lake Forest, Ill.
" Carrie Downs.....	1881	Chicago, Ill.	Rawal Pindi, India.	6th and Jeff. Park Churches, Chicago.
" Margaret C. Felter....	1881	Muscatine, Iowa.	Omaha Agency, Neb.	Maumee Pres. Soc., Ohio.
" Margaret M. Given ...	1881	Chicago, Ill.	Rawal Pindi, India.	Chicago Pres. Society.
" Ida R. Tiffany.....	1881	Independence, Iowa.	Chefoo, China.	Whitewater Pres. Soc., Ind.
Mrs. Rachel A. Wardsworth,	1881	Liberia.	Clay Ash. Lib., W. Africa.	General Fund.
Miss Jeannette Copley.....	1882	Perry, Kas.	Omaha Agency, Neb.	General Fund.
Mrs. Rollo Ogden.....	1882	Cleveland, Ohio.	Mexico City, Mexico.	Y. L. S. 1st Church, Chicago.
Miss Lizzie Farnham.....			Shanghai, China.	
" A. E. Garvin.....			Osaka, Japan.	
" Mary K. Hesser.....			Osaka, Japan.	
" Mary C. Harding.....			Batanga, W. Africa.	
" Lizzie M. Pendleton...			Dehra, India.	
" Antonette Warner.....			Chieng Mai, Laos, N. Siam.	
" Florence Wishard			" " " "	
" Sarah C. Wirt..... ...			" " " "	

* In this country.

THE WOMAN'S BOARD OF FOREIGN MISSIONS

OF THE

CUMBERLAND PRESBYTERIAN CHURCH.

Early in 1880 a letter was received by Rev. W. J. Darby, of Evansville, Ind., from Rev. A. D. Hail, a missionary of the Cumberland Presbyterian Church, at Osaka, Japan, urging that steps be taken at the next meeting of the general assembly, to convene in Evansville, May, 1880, to enlist the women of the church more actively in Foreign Missions. The letter also contained a strong appeal to Christian women in behalf of the women and children of Japan.

Mr. Darby presented the matter to the women of his congregation, who readily expressed their desire to do all they could to further such a movement, and a committee was appointed to consult with the Board of Missions. The consultation resulting favorably, the following call was made through the church papers: —

"*To the Women of the Cumberland Presbyterian Church:*

"Being deeply impressed that the time is at hand, in the providence of God, when the women of our church should be more heartily enlisted in the work of saving the nations that now sit in darkness, the Woman's Foreign Missionary Society of the Evansville congregation of the Cumberland Presbyterian Church, after consultation with the general assembly's Board of Missions, hereby invite the women of the several congregations in said church to send representatives to this city to unite in convention for the purpose of forming a Woman's Board of

Foreign Missions, and of devising plans for future work; the same to meet in Evansville, Ind., on Tuesday, May 25, 1880."

In accordance with the above call, seventy women, representing all parts of the church, met in Evansville, May 25, 1880, to consider the subject of permanent organization. It was a happy event going forward, to the women of the Cumberland Presbyterian Church. The meeting was addressed by Mrs. Sturgis, twenty-eight years a missionary in the Ascension Islands, and Mrs. S. J. Rhea, who spent several years in Persia. Both ladies in giving their experience, and telling of the glorious results of missionary work, especially in the wide field open to woman in foreign lands, did much to inspire those present to renewed zeal for the Master's cause. It was a precious hour, and only the great Father knows the earnest and heartfelt prayers that were offered for wisdom and guidance. The following day a Constitution was adopted, the second article being: —

"The object of this Board shall be to promote an interest among the women of the Cumberland Presbyterian Church in behalf of Foreign Missions, and to work in co-operation with the general assembly's Board of Missions in sending the gospel to the heathen, especially the women and children."

It is a fact worthy of notice that at this first meeting a young lady, Miss A. M. Orr of Missouri, offered her services to the Board and expressed her willingness to enter at once upon the work.

RESULTS.

During the two years since organization, two hundred auxiliaries have been formed. About $8,500 have been contributed. We have twelve life members. We have sent two missionaries, Miss Alice M. Orr, of Kirksville, Mo., and Miss Julia A. Leavitt, Bloom-

field, Ind., to Osaka, Japan. Three girls are being educated in Miss Starkweather's school.

We expect during the present year to send other missionaries and to establish a girls' school in the interior of Japan, and an orphanage in Osaka.

We have held two annual meetings; the first in Evansville, Ind., and the second in Bowling Green, Ky. Both have been exceedingly profitable meetings, and have done much toward extending the interest and influence of the work.

A portion of the "Missionary Record," the official organ of the Board of Missions of the Cumberland Presbyterian Church, is used in the interest of our Board.*

The women of the Cumberland Presbyterian Church are greatly encouraged in their labors, both at home and abroad. Feeling confident that the hand of God is leading them into fields ripe for the harvest.

We are in our infancy, but have the assurance of growth and strength, if nourished by faith in God, and courage to "be about our Father's business."

MRS. W. J. DARBY.

1882.

BOARD OF OFFICERS.

Mrs. R. B. Ruston, *President.*
" W. F. Nisbet, *Vice-President.*
" D. S. Ragon, *Foreign Secretary.*
" W. J. Darby, *Recording Secretary.*
Miss Lillie Taylor, *Corresponding Secretary.*
Mrs. N. A. Lyon, *Treasurer.*
" Wm. Kurtz.
" M. J. Parsons.

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* Address Mr. Geo. E. Patton, 210 Olive Street, St. Louis, Mo.

WOMAN'S MISSIONARY ASSOCIATION OF THE UNITED BRETHREN IN CHRIST.

The Woman's Missionary Association of the United Brethren Church is in its infancy, having only been working under a properly constructed constitution for the past two years, before that time, during a period of three years, our sowing was a scattering one, and we saw but very little fruit of our labor.

Our present mode of operation is to have a Branch Society in each conference with a local society for each congregation in the conference. The secretaries of all local societies are furnished with blanks which they fill out quarterly to the branch secretaries, and they in turn send aggregated reports to the recording secretary of Board of Managers, which convenes the first Wednesday in May of each year. During the interim of the board meetings, an executive committee, consisting of the officers of the board of managers, with a quorum at Dayton, transacts all the business of the Association with full authority to do what it in its judgment deems best.

Our outlook is encouraging for the short time we have been systematically working. We have one missionary in Africa.

This mission is a new one, having only been regularly taken possession of since Feburary 1, 1878. It is situated about sixty miles inland and is represented as beautiful for situation. The people are largely Mohammedan in their belief. This will be our

main station. Around this place we propose to start schools in the adjacent towns, exclusively for children. They will be taught by native teachers, superintended by a white missionary. This plan of educating the children was conceived by one of our returned African missionaries, Mrs. A. L. Billheimer, who is now travelling in this country, and is meeting with signal success in all our congregations wherever she has yet set forth her plea.

It is under contemplation, also, to establish a mission among the Chinese in California, so that our work is not exclusively foreign. We have sent to our missions in the East, but our objective point is Africa.

Our association was organized October, 1875, in First U. B. Church, Dayton, Ohio.

For several years the efforts of the society were confined to the Miami Conference, but in the summer of 1875, Mrs. Hadley, having returned from Africa, thought the work ought to be extended throughout the church, accordingly a mass meeting was held at which a general organization was effected.

We have now from twelve to fifteen branch societies, representing as many conferences, with about fifty local societies, — these are steadily increasing.

It will be impossible for us to send you any just estimate of our finances at this time, as our reports have not come in for this year.

MRS. BENJ. MAROT, *Cor. Sec.*

Woman's Missionary Association of the United Brethren in Christ, 1879–83.

Since the previous sketch by Mrs. Mariot, our Association has been moving steadily forward. We now have thirty branch Societies with a membership of about 5,000.

In 1879, Miss Beekin, our missionary in Africa, was compelled to relinquish her work on account of sickness. We were fortunate to secure the services of Mrs. M. M. Mair, of Glasgow, Scotland, — she having had many years experience as a missionary in Africa, — to take charge of Bomphe Mission. January, 1879, we obtained a deed for one hundred acres of land near Rotufunk, a town on the upper Bomphe River. Upon this ground a substantial mission house has been erected and is now occupied.

German Mission. — May, 1880, we undertook the support of a missionary in Coburg, Germany. Many express surprise that missionary work should be needed in classical Germany; but the established churches are for the most part given over to formalism, and the people do not habitually attend religious services. The field is a moral desert. The missionaries, by mingling with the people, and making personal efforts for the salvation of their souls, win them to a vital, spiritual Christianity. We have one organized church; and the missionary, Rev. G. Noetzold, preaches regularly in three other towns, and frequently vists and preaches in villages adjacent.

Chinese on the Coast. — From unavoidable delay, our school among the Chinese has not been opened. At the last meeting of the Board it was decided to open a school in Portland, Oregon, as soon as we can get a teacher on the ground. We deem this a most important work, and a grand opportunity of reaching a heathen people, in many respects, unencumbered with the civil and social restrictions of their native land.

Incorporation. — March 28, 1881, the Association was regularly incorporated.

Woman's Evangel. — January, 1882, we published the first number of a monthly paper in the interest of the Association, with a subscription list of one thousand names, and a small fund contributed by friends of the new enterprise. It is a sixteen-page paper, large clear type, called "Woman's Evangel." The gospel has been a glad evangel to the women of all Christian nations, and we hope in some measure to make our paper an announcement of glad tidings to heathen women. We regard this as a most important step in our work, and are confident that by the means of this little messenger, we shall be able to reach many who are not interested, and give information to workers that will increase their interest and efficiency. With the issue of the sixth number, we have eighteen hundred subscribers.

June 22, 1882. Three missionaries were appointed for Bomphe Mission, West Africa who sailed in October. They are consecrated, earnest workers, and we expect to be able to occupy many of the towns calling for help. In November a school for Chinese was established at Portland, Oregon, under direction of Mrs. Ellen Sickafoose, of Buchanan, Mich.

During the past year we have collected $7,006.57. Aggregate amount since organization, $18,538.54.

In reply to inquiries it may be stated that our Society is entirely separate and distinct from the General Missionary Board of our church. We are recognized by the General Conference as an independent body. We are encouraged to go where we deem best, and do all the good we can. We employ both men and women in our missions. Our Society is not only "woman's work for woman," but "woman's work for the world."

Mrs. L. R. Keister.

Missionaries Employed by Woman's Missionary Association of U. B. in Christ, 1882.

Name.	Appointed.	Mission Station.
Miss Reeken*	Oct. 10, 1876.	Rotufunk, Bomphe, West Africa.
Mrs. M. M. Mair	April 4, 1879.	" " " "
Rev. J. B. W. Johnson †		Palli, " " "
Mrs. Johnson †		" " " "
Rev. and Mrs. J. B. Wilson †		Rotufunk, " " "
Rev. G. Noetzold	May 20, 1881.	Coburg, German, Germany.
Mr. Weeks †		Grema, Bomphe, West Africa.
Rev. R. N. West	June 22, 1882.	Rotufunk, " " "
Miss Lide Miller	" " "	" " " "
Miss Esther Balmer	" " "	" " " "

* Now at home. † Native missionaries.

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

The annual meeting of this Society was held at the residence of Mr. and the Misses Haldane, London, at whose invitation a numerous and influential company assembled under the presidency of the Earl of Shaftesbury.

Mr. Haldane read the report, from which the following extracts are made: —

"It may, perhaps, be necessary to remind some of the friends present on this occasion, that this Society was established in 1834, for the purpose of conveying sound scriptural instruction to women and girls of all classes in Asia and Africa, either in their own secluded homes, or in schools. Since that time it has prepared and sent forth 153 European female teachers, and has assisted to send out other sixty-two. There are now employed under its auspices 31 European and about 300 native teachers, almost all the latter having been trained in its schools; 370 schools, containing upwards of 20,000 children, are in connection with the Society. The number of Zenanas open to its teachers is about 204, containing more than 1,000 pupils. The aim of the missionary teachers sent forth by this Committee, is fourfold: 1st, to point their pupils to 'the Lamb of God, which taketh away the sin of the world.' 2d, to enable each of them to read the Bible for herself, in her own tongue. 3d, to impart to them all other useful knowledge which circumstances may render advisable. 4th, to train native agents to carry on the work.

"India. — The chief part of the Society's work is in India, where Zenana work was very early attempted by its missionaries. The first teachers sent by an English Committee to Hindoo and to Mohammedan Zenanas were those of this Society, whose missionaries now carry on Zenana Mis-

sions at different stations. Boarding, day, and infant schools, and orphanages in India, are also maintained, superintended, or assisted by the Society, as well as training classes for native women. One of the missionary correspondents of the Committee has given some painful details respecting a subject which has caused deep anxiety, as it threatens to interfere seriously with the work of Christian education in India, namely, the efforts of the Hindoos and Mohammedans to have orphanages of their own, in order to secure the little ones of their people from Christian influence. She states: —

"'The Girls' Orphanage has become smaller in number, so many of the elder girls are married, and scarcely any new girls have come, as Government is no more sending the orphans into Christian Orphanages, as they did formerly, but give them to any Hindoo or Mohammedan who will take the children. Only those whom nobody will take, the lame, the blind, the sick, or miserable, or those afflicted with some illness or other, are now sent to the Mission Orphanages. Hindoos and Mohammedans write publicly in the newspapers against the Christian Orphanages. They have already begun to erect Hindoo Orphanages. Only a few days ago a Hindoo wrote in the newspapers an appeal for money in order to erect a new Orphanage. He writes: — 'It cannot but be noticed that the famine is leaving behind it an awful large number of poor boys and girls, who sadly miss their parents, and are turned adrift in the wide world, homeless and friendless, and my fellow-citizens must know that the Christian missionaries and their friends from foreignlands have taken it into their heads to turn the present opportunity to some account, snatching the orphaned Hindoo children to give them rice with one hand and Christianity with the other hand, making the former the means with which to convert the ignorant little ones to the latter, which is not the religion of their fathers.' The writer then goes on to work upon the feelings of the Hindoos to erect an Orphanage, where the orphans of the late famine can be brought up in the Hindoo faith.

"While, however, the enemy seems thus to be coming in 'like a flood,' the Committee desire to realize that the Spirit of the Lord can lift up a standard against him. Sixteen district Societies, European and American, are now carrying on Zenana work in India; and while there is cause for thankfulness that a hundred and twenty ladies in connection with them are telling the 'old, old story' to their secluded sisters, the question naturally arises in the mind of the Christian, on contemplating the vastness of that empire, 'What are these among so many?' and while here and there, these laborers can tell of inquirers, and even of baptisms, it is still true that darkness covers the earth, 'and gross darkness the people.' Yet encouragement to go on sowing the seed increases year by year, and the

workers are strengthened by the promise that the word of the Lord shall not return unto Him void. 'India is now like a glacier,' a preacher in Calcutta recently remarked, 'hard, frozen, impenetrable, stretching down to the smiling plains below. A block of ice is occasionally melted by God's love shining so wonderfully upon it. If you can but permeate the Zenanas with the grace that is in Christ Jesus, the glacier shall flow down in a river which shall refresh and gladden the whole land, and cause the wilderness to blossom as a rose.'

"JAPAN. — The work of the Committee in Japan is comparatively recent; but one woman has already publicly confessed her faith in Christ and received Christian baptism.

"CHINA.— The largest Chinese Mission connected with the Society is in the British colony of Singapore, and includes a boarding school, two ragged schools, prayer meetings, mothers' meetings, Bible classes, sewing classes, and visiting the women in their homes. Miss Cooke, the Society's valued Missionary here, has had much to encourage and cheer her during the past year in her Chinese Girls' School, and the missionary work carried on in connection with it. The school has been full, the number of pupils has been forty; and four Christian girls have been happily married. Miss Cooke has been ably assisted in her work by Miss Ryan and Miss Foster, who have labored with her, the former for twenty-two, the latter for three years; and also by seven native missionaries, trained in her own school.

"Miss Cooke has been permitted this year to send forth another missionary to China, Wee Inn, who, twenty years ago, was, as Miss Cooke describes, 'bought by Malay sailors in China, brought to Singapore, to be brought up and sold again as a slave. The police brought her to this school. God said to me, 'Take this child, nurse and educate her for Me.' Wee Inn sailed for China on November 26th to join Miss Houston at Foochow. She is believed to be the first Chinese woman who has gone out as a missionary unmarried. Miss Cooke states that there are four more young women in her school, well qualified for missionary work, whom she could send forth in the same way. The Committee consider that the Chinese Girls' School is thus eminently fulfilling one great object of its establishment, namely, the preparation and employment of native agency.

"SOUTH AFRICA. — A passing glance at one of the Society's Stations in South Africa is all that can now be given. Miss Sturrock and her niece have furnished very full and interesting accounts of the work which,

with true zeal and devotedness, they continue to carry on at Peelton, Kaffirland. The commodious school house, for which Miss Sturrock herself collected the greater part of the funds, has been completed, and opened under the name of Shaftesbury Hall, as a memorial of the valuable support obtained for the undertaking through the influence of the Earl of Shaftesbury during her last visit to England. It is an interesting fact that one of the first visitors to Miss Sturrock's new school house, was the Hon. Cecil Ashley, Lord Shaftesbury's youngest son. Mr. Ashley lays particular stress on missionary agency. The Government Inspector has testified to the efficiency of the school by recommending an increased grant; but there is cause for very serious anxiety respecting the safety of this station, which is situated close to the districts disturbed by the Kaffir war. The Committee earnestly ask their friends to join them in prayer that He who only can 'make wars to cease,' will preserve their valued missionaries in safety, and not allow this important work to suffer from 'the wrath of man.'

"In conclusion, it must be repeated that the Committee allow of no mere secular education, but their missionaries are required to point all their pupils, whether in Zenanas or in schools, to the 'Lamb of God which taketh away the sin of the world,' and to give daily instruction in the Word of God. The Committee, therefore, taking their stand on the ground of pure Protestant evangelical teaching for all alike, whether 'Barbarian, Scythian, bond or free,' call upon the Lord's people to assist them in their work; first, by earnest prayer for their missionaries, and for those amongst whom they labor, and secondly, by devising 'liberal things' on their behalf. The time for work may be but short, and they would therefore urge the consideration of the apostle's injunction on the subject of Christian liberality, — 'Now, therefore, perform the doing of it; that, as there was a readiness to will, so there may be a performance also out of that which we have."

The Rev. Mr. Shaffter from Madras, said that he was proud to have been connected with Mission work in India for a quarter of a century. His father, he said, was the first missionary sent out to Tinnevelly, and perhaps he could not do better than contrast the condition of the women of that district in 1827, when his father went out, and now. At that time, they were steeped in ignorance and superstition, and there was an almost insuperable objection on the part of even educated natives to allow their wives

or daughters to be educated. They thought that education, instead of being an advantage to their women, would be a positive drawback. One Hindoo of high caste, on being asked why he did not have his girls educated, replied that he found them difficult enough to manage as it was, and he did not know what they would become if they were taught reading, writing and arithmetic. From their birth there was no regard paid to them, and they grew up without the slightest intellectual or spiritual cultivation, and spent their lives for the most part in idle gossip and in the admiration of the jewelry with which almost every part of their bodies were adorned. Their marriage was a matter of pecuniary arrangement with their father, who positively sold them to the suitor who would give him the most money; and the ceremony, when it took place, was marked by feasting of such an extravagant kind that the family oftentimes remained in debt for years afterwards. After the feasting was over, the married life of the Hindoo girl or woman was little better than slavery. She was treated by her husband, as a matter of course, as altogether an inferior being; and when he went on a journey, did not dare even to sit with her feet pointing in the same direction as her husband had gone. If she should unhappily become a widow, it was her duty at one time, to sacrifice herself on her husband's funeral pyre, and even now, in those districts where the influence of Christianity had not made itself felt, her head was shaved, she was deprived of all her jewelry, excluded from society, and altogether treated as if she were not fit to live. The only native women who acquired any knowledge at all, were the nautch-girls who attended in the pagodas or temples, and danced in front of the idols on special occasions. These were known as "the wives of the gods," and one reason, not without weight, why some natives would not have females of their family educated, was a fear that they might have them considered as nautch-girls. To deal with such a state of society as that was very uphill work for the missionaries, who at first commenced work with the children. But they soon found that home influences of the mothers completely counteracted whatever good was done in the school, and became convinced that the only way to success lay through the women, and the Society for Promoting Female Education in the East was the first society which came to their help, and the girls whom they were thus enabled to train and educate, had proved of the utmost value.

After working in Tinnevelly he was removed to a district near Madras, containing about one million inhabitants in two or three thousand villages.

Here his wife, aided by the Society for Promoting Female Education in the East, commenced Zenana work, which was, however, hindered at first by the superstition of the natives, who spread all kinds of absurd rumors as to their objects and intentions. Gradually, however, the work grew, and as the result of three or four years' labor, there were over twenty Hindoo women now receiving instruction in that district. As to the method of instruction in the truths of Christianity, he found from experience that it was by far the best plan to commence with the Scriptures, and not lead up to them through secular instruction; for when the Bible was first introduced, no matter how far advanced the pupils may be in secular instruction, they regarded it with as much suspicion as they would had it been brought to their notice at first.

Mr. Shafter went on to give several instances within his own knowledge of permanent good resulting from the work of the agents of the Society, one particularly striking one being the case of a village of demon worshippers, the inhabitants of which had embraced Christianity. After undergoing with great firmness fierce persecutions from the heathen by whom they were surrounded, smallpox broke out among them, and they were taunted by the remarks of their neighbors that the demons whom they had forsaken were taking their revenge. At length the smallpox left them, but in a few months there was a virulent outbreak of cholera, which, together with the continued mockery of their heathen neighbors, sorely tried their faith, and led some of them to think that God had forsaken them. But through the noble and heroic example of a native woman who had been converted through the agency of this Society, and who exhorted her companions to continue firm in their Christianity, they were safely brought through this additional trial and became the centre of a vast amount of beneficent influence on the surrounding villages.

The Rev. F. Bellamy, of Nazareth, next addressed the meeting. He said that in Palestine the work of the Society for Promoting Female Education in the East, was the complement of the work of the Church Missionary Society, for it would be impossible for the work of the one to be complete in any one place without the aid of the other. The Church Missionary Society had enough to do without taking up the education of the girls, which, besides, seemed to him to be a work in which ladies should be specially engaged. In Nazareth the two societies were working together completely and well; and if he might be allowed to express an opinion formed

from considerable experience, no greater prudence and judgment could be displayed than that exercised by the agents of this Society in Palestine. The Society's orphanage in Nazareth, the inmates of which received a thoroughly industrial training, was an excellent institution, healthily situated, and economically managed. One important element of success in the management of this, as well as other missionary institutions, was not to interfere with nature's habits and customs so long as they were not contrary to cleanliness and social propriety. Altogether, the Society in Palestine was doing a great and good work.

The Rev. Dr. Boultbee, Principal of St. John's College, Highbury, made a short statement which he said was supplementary to the interesting Report which had been read, and which showed in a way which was most gratifying that the good seed was being sown the wide world over. In the first place he had to announce that in connection with the Society, a lady had gone out to Japan, a country which gave promise of a remarkable future, and which offered a very favorable field for the operations of the Society. Then he had also to state that three more English ladies were being trained for Zenana work in India, and every one who knew how much the future of that great country depended upon its women, must regard such a fact as this as one of very great importance. Lastly, he wished to mention a matter of very touching interest, and that was, that the widow and daughter of the late Bishop Smith, of Hong Kong, had offered themselves to the Society, to be employed in God's work on the scene of her late husband's self-denying labors. This was a striking and touching instance of devotion to missionary work, which could not languish while such noble self-denial existed. Something of the same spirit must have prompted the Hon. Cecil Ashley, the son of their noble Chairman, to write the interesting letter on behalf of the Kaffir population of South Africa, regarding whose capacities and condition he had made such pains-taking investigations. Could Mrs. Smith and her daughter speak their own thoughts on this matter, they would probably be those which good Bishop Patterson had given expression to, and they were to the following effect: "Don't make out that in devoting ourselves to missionary work we are such great heroes; for it is in reality very little that we are thereby doing for God." That may, however, said Dr. Boultbee, be all very well for missionaries themselves to say, but when such friends offered themselves, they could only express their gratitude to God, and ask themselves, whether, if they

could not offer personal service, they were doing all they could to help forward the work of those who did.

The Rev. W. T. Sattianadan, a native clergyman of the English Church from Madras, said that he had not been in England more than a month, but he found that a very erroneous opinion respecting the women of his country prevailed among all classes of society. This was probably due to the want of an accurate knowledge of the early history of India, which showed that the native women were not always in so degraded a condition as had been described by Mr. Schaffter. During the last five hundred years, Indian history might be divided into three periods — the Hindoo, Mohammedan, and English. In the Hindoo period, the female portion of the population were in a condition which might fairly be called noble. They were then educated, and learning was much valued among them. Even to this day one of the poems of a poetess of that age was sung in the country, and this poem inculcated the principle that a learned man should be happier than a monarch, for while the latter only received honor in his own country, the former received it in whatever part of the world he chose to go. Mr. Sattianadan excited great interest by singing a stanza of this poem in the native language. In the Hindoo period, too, the women had a voice in choosing their own husbands, and exercising it too. But all this was changed with the irruption of the Mahommedans. With them came degradation and retrogression. The Mohammedans kept their women shut up in their Zenanas, and partly by the force of example and partly by the fear of molestation and insult from their conquerors, the Hindoos gradually adopted the same system. Then came the English period, and it was soon seen that any effort to raise India in the scale of nations, must, to be successful, devote considerable attention to the improvement of the condition of the women. This was what the missionary societies were doing, and one of the most successful of these societies was the Society for Promoting Female Education in the East. India, he thought, had peculiar claims upon England. God, in his providence, had intrusted this country with the charge of India, something in the same way as Pharaoh's daughter intrusted the child Moses to Jochebed, saying, "Take this child and nurse it, and I will pay thee thy wages." Between the two countries a close tie existed, and the tendency of recent events was to make that tie closer than ever, for had we not summoned Indian soldiers to fight in conjunction with our own troops, the armies of the Czar? However, he trusted that the

ladies of England would do their best to raise the women of India to their own happy condition. Considerable progress in this good work had already been made, and his wife (who, as the only daughter of the Rev. John Devasagayan, an agent of the Church Missionary Society, belongs to a fourth generation of Hindoo Christians) had in connection with the Society twenty Zenanas under her supervision in four of the suburbs of Madras. These contained in all, fifty young ladies belonging to the upper classes of Hindoo society, Brahmins included. As an instance of the good resulting from the Society's work, he might mention that one of these young ladies, becoming convinced of the truth of Christianity, expressed a desire for instruction preparatory to baptism. Notwithstanding the entreaties of her relatives, she remained firm, received the rite of baptism, became a teacher in the school, and was eventually married to a young native Christian. About three years after her marriage she was stricken with a serious illness, during which sad time she showed her love for the Word of God, by urging all her visitors to read to her from the Bible. This was her chief delight, and she frequently stated that her whole trust was in God. Her illness terminated fatally, but before her death she intrusted her only child to his and his wife's care, with the request that she should be "brought up for Jesus." Other similar instances had come under his personal observation.

In conclusion, the Rev. Gentleman said that the Gospel which had raised England, would also raise India. When he read English history, he found that England at the commencement of that history was in a state of degradation, but now, through her Christianity, she was in the forefront of the nations of the world. He, therefore, earnestly hoped and prayed that the power of God's Holy Spirit would eventually raise India to the same pinnacle of honor and glory.

Extracts from addresses of the Earl of Shaftesbury are as follows:—

The testimony given by a native clergyman from Madras, shows from his knowledge of the history of his own country, that the women of India were not always in the degraded state in which they are now. I had heard that from others and also from a great many Hindoos who have bewailed the sorrows and afflictions of their land. I believe the Hindoos were in a far better condition before the irruption of the Mohammedans. That great invasion altered their social system, degraded them to the position of slaves,

and above all things affected their social domestic system by the introduction of polygamy. I remember perfectly well a great number of Hindoos being assembled at my house who spoke with earnestness about the vast importance of the regeneration of India. They all said that the first step to be taken by the Government in authority, was to interdict polygamy by force of law. Of course they declared it was not a Hindoo system, but was forced upon them by the Mohammedans; and they trusted that the Government having succeeded in superseding the government of the Mohammedans, would also restore them to their pristine social purity. It is very evident that wherever Mohammedanism goes it withers and mildews everything it touches. For the last four hundred years they have cursed the finest provinces the sun ever shone upon. However, it is declining, and we trust the whole thing will evaporate very shortly. Still, it has left a stain on the Hindoo mind, and it is for us to do what we can to restore the Hindoo people to their old independence. We have great hopes that this may be done when we consider the character of the Hindoo in time past, and how they then manifested many domestic virtues. There is no reason why, by your efforts, and with God's blessing, they may not be brought back. But the difficulties are very great, and there are ten thousand obstacles in your way. You have to deal with degraded material upon which you can operate with little effect. I believe this is the case, in South India particularly, with respect to the female sex. Although woman externally, when she goes out to the market or the bazaar is an absolute slave, the moment she enters the house she becomes absolute mistress; therefore, as you have been told, your great object is to get possession of the women, for they exercise the greatest influence within the family, and are in themselves, at the present moment, most antagonistic to the progress of Christianity. Now you have undertaken that which is specially your work. The subject is so complicated, and the things to be done are so various, that no mind is capable of directing itself to the whole of these. It must be done step by step, and by your minds and hearts being applied to some one special object. You have chosen this mode of introducing moral and spiritual life to the women of India, and you have chosen wisely. Everybody must see that if you can, by God's blessing, infuse into their minds Christian principles and the knowledge of the Gospel, it stands to reason that you have secured a great element of power. The mother, of necessity, is absolute over the child for many years. She

inculcates the principles of morality and true religion. They may for a time be obliterated, but they are never altogether effaced, and very often they return near the close of life in all their original force. * * *

It is no longer possible to question the necessity of missions. I am old enough to recollect how people tabooed the duty of spreading Christianity among the heathen. All that is gone. The only argument we have now, and I hear it sometimes, is, that we may be neglecting our own country. But we do not. Now I wish to lay down this great principle: that we do a very great deal for our own country if we do all that we can for other countries. We do a great deal for England, spiritually if we carry the Gospel to foreign lands. We do a great deal for England socially if we improve the social condition of other countries. We do much for England commercially if we raise the status of the people of other countries. In every way in which you can advance foreign Missions you are advancing the people of your own country. We know very well how much we depend on other countries. * * * The great interests of England are wrapped up in the great temporal and eternal interests of the whole body of mankind. Therefore I am promoting the truest patriotism when I do everything I can to support such institutions as these, and thus raise the whole generation of the human race to a far higher level than it has yet attained.

Thank God for the operations of Societies such as this; and when we look at the vast number of these spread all over England, and throughout the world, and contrast this with the state of things sixty or seventy years ago, we see what mighty results may be achieved. People are impatient for results, forgetting that what is not seen is very often far greater than that which is seen. But whatever may be the apparent results, let us go forward; at any rate there will be one great consolation to know that through the efforts you have been making there have been many more hearts to desire and voices to pray for the second advent of our blessed Lord.

European Missionaries now employed by this Society,

WITH DATE OF THEIR APPOINTMENT AND PRESENT ADDRESS.

Miss Harding,.....South Africa, 1841.
" Asten,.....Capetown, 1848.
" Cooke, ...Singapore, 1853.
" Packer,.....Calcutta, 1854.....Orissa, 1865.
" Ryan, ...Singapore, 1855.
" Hicks, ...Shemlan, Lebanon, 1859.
" Jerrom, ...Amritsur, Punjaub, 1860.....Lodiana, 1867.
" Jacombs, ...Shemlan, 1863.....Sidon, 1868.....Bethlehem, 1878.
" Oxlad, ...Hong Kong, 1863.....Osaka, Japan, 1877.
" Sturrock, ...Peelton, South Africa, 1863.
" Stainton, ...Shemlan, 1864....Nazareth, 1867....Sidon, 1871....Bethlehem, 1878.
" Houston, ...Singapore, 1864.....Fowchow, 1875.
" Adie, ...Beyrout, 1868.....Jerusalem, 1871.
" Andrews, ...Lodiana, Punjaub, 1869.
" Davidson, (Honorary), ...Agra, North India, 1869.
" Challis, ...Nazareth, 1871.....Shemlan, 1875.
" Tanner, ...Nazareth, 1871.
" Leigh, ...Cuttack, Orissa, East Indies, 1872.
* " Mdlle. Pousaz, ...Zenana work. Delhi, 1872.
" Dickson, ...1874.
" Foster, ...Singapore, 1874.
" Johnstone, ...Hong Kong, 1874.
" Robinson, ...Mauritius, 1875.
" Greenfield, ...Lodiana, 1875.
" Thorn, ...Delhi, 1875.
" E. Sturrock, ...Peelton, 1875.
" Eyre, ...1876.
" West, ...Lodiana, 1877.
" Deidrickson, ...Pekin, 1877.
" Bland, ...Delhi, 1875.
" Collas, ...Hakodate, Japan.
" Read, ...

* At home.

WOMAN'S UNION MISSIONARY SOCIETY.

ORIGIN OF SOCIETY.

In 1834, the Rev. David Abeel presented to the women of the churches of New York, the deplorable condition of their heathen sisters, and stimulated them to organize a Society to work in their behalf. A similar effort had been previously made in England, and the "Society for the Promotion of Female Education in the East," still in existence, was the result. The Society in New York was abandoned at the urgent request of Church Boards. Mrs. T. C. Doremus was the moving spirit of this effort, having been interested in organized mission work since 1828, and its purpose was prayerfully cherished in her heart, during the quarter of a century that elapsed, before the organization of the Woman's Union Missionary Society, which may truly be said to be the visible fruit of the seed that had lain buried so many years.

In 1860, Mrs. Francis B. Mason, a missionary from Burmah, came to the Bible Society with the sad story of the wants and woes of heathen women, anxious to arouse American women to direct their energies in labors for them. During a visit in Boston, her earnest appeals resulted in the formation there of a society by nine ladies, in November, of that year, which subsequently became auxiliary to the New York Society incorporated Feb. 1861. Mrs. T. C. Doremus was appointed its first President,

and never did any cause have a more loving heart and ready hand enlisted in its service. Already so well known as the missionary's friend, the union element in this work responded to the catholic spirit that had always animated her and afforded the frequent and well improved opportunity of doing loving service to the ministers of Christ for the Master's sake. Embracing all evangelical denominations of Christian women, who might work independently of Church Boards, its object was to form a direct channel whereby single women, untrammelled by the duties of wives and mothers, might Christianize exclusively heathen women for whom no other mode of elevation was practicable.

FIRST FIELD — BURMAH.

The field first selected was Toungoo, Burmah, where Miss Marston, the first missionary, was sent in November, 1861. In 1864, Miss Marston was obliged, in consequence of failing health, to remove to Rangoon, where she took charge of a Burmese girls' school, already in successful operation. But in 1865, this change not producing the benefit hoped for, she returned to her native land. Two missionaries were subsequently sent to Burmah,—Miss S. J. Higby and Miss Le Févré, the former to labor among the Karens and the latter among the Burmans at Bassein. During the first year of the Society's existence, the support of four Bible Readers in India, China and Burmah, was given, and a lady in Japan was aided in her first efforts in teaching Japanese girls.

CALCUTTA.

In the spring of 1862, labors in Calcutta commenced by the employment of a highly educated Christian girl, Miss Gomez, as Bible Reader in hospitals. This was followed July 1st, 1862, by the appointment of Miss H. G. Brittan as a teacher in the

Zenanas of India, a name now almost a household word, but then as unknown in America as are its inmates to the eyes of strangers. Miss Brittan has been joined at various times by fifteen missionaries from this country, while the work has been most effectively aided by the services of fifty other ladies employed on the field.

The work in Calcutta centres about the Mission Home premises, purchased by the Society, from which go forth daily the missionaries to the Zenanas and schools, thus reaching yearly an average of eight hundred pupils, with perhaps tenfold the number of listeners. Here, an orphanage has been established which has given to one hundred children the influences and training of the Christian family; and here was organized the first child's hospital in India, under the supervision of Miss M. F. Seelye, M. D., whose early death brought deep sorrow to those who had witnessed with eager anticipations her consecration to her professional and missionary work.

ALLAHABAD.

In the spring of 1868, as an outgrowth of the work in Calcutta, a home was opened in Allahabad, and at a later date premises were bought. Here, under the successive supervision of Miss Wilson, Miss Hook, Miss Lathrop and Miss Ward, instruction has been given in the Zenanas of Bengalis, Hindustanis and Mussulmans. In this field have been made available with encouraging success, the services of girls educated in the Calcutta orphanage, who have developed into good, Christian teachers for the little native children here gathered into schools. To such a degree has the work here been prospered, that the Zenana work now equals in extent that of Calcutta.

At Rajpore, a few miles from Calcutta, for some years our missionaries were quietly working; and during the last year in

answer to petitions sent, to do more for the educations of the girls, the work has been much enlarged and strengthened, the government having given ground for erecting mission premises.

PEKING, CHINA.

The selection of Peking, China, as a third mission station, was made, and Jan. 9, 1869, three missionaries, Mrs. Binney, Miss Domo and Miss Adams, were sent out. Six others have followed them to this field; and the slow work of instilling the truths of the Gospel into the minds of the Chinese, and helping them to throw off the shackles of old habits and superstition, is going on under the supervision of Miss Colburn and Miss Burnett, to whom has recently been sent Miss Kirkley. Not the least of the work accomplished in this most difficult field of labor has been the translation and sending forth, by Miss North, one of our representatives, of some of our most effective tracts and Christian reading for the millions of this vast empire.

SMYRNA.

In 1869, a school in Smyrna, taught by the Misses Siraganian, was adopted, and for several years supported. These ladies have been recently pursuing a course of medical instruction in this country to fit them for greater usefulness among their countrywomen.

JAPAN — YOKOHAMA.

In May, 1871, three missionaries, Mrs. S. Pruyn, Mrs. L. Pierson and Miss J. Crosby, went forth under the auspices of this Society to establish a Home at Yokohama, Japan. They went in the confidence that it was God's voice that called them, and "the work begun and prosecuted in Japan, stands out as a testimony for God, more than anything else that Christian loyalty has

planted there." Nine missionaries have, from time to time, been added to the number first sent out. In the school at the "Home," premises owned by the Society, fifty girls are laying broad and deep the foundations of a Christian education, while twelve are receiving special instruction for Bible Readers; and thus through the missionary and the native teacher there is ever going forth an influence which shall yet help to fire this island of the Pacific with the praises of the true God and of Christ His Son.

GREECE — ATHENS, CYPRUS.

August 15, 1871, Miss M. Kyle commenced a work in Athens, co-operating with Dr. Kalapothakes. This effort was crowned with the success which the ability and the consecration of Miss Kyle warranted the expectation; a success which ultimately proved its overthrow, as exciting the jealousy of the Greek hierarchy, who peremptorily ordered the dismissal of the school. Mrs. Fluhart, who had joined Miss Kyle and had succeeded to the care of the school, then opened a new mission at Cyprus, where she is now endeavoring to establish the work. Four other ladies engaged on the ground aided in the work in Athens.

SUMMARY.

During the eighteen years ending Dec. 31, 1878, the Society has employed 92 missionaries, of whom 40 have been sent out from this country; it has employed 165 native Bible Readers; established and aided 76 schools; supported and educated 256 girls by special gifts. Receipts in America, $494,912.29; receipts in Foreign lands, $66,000.

In the prosecution of this Woman's Work for Women, the aid of Branches, Auxiliaries and Mission Bands, springing up all over our land, has been give... In Boston, Philadelphia, Albany,

Cincinnati, Chicago, Louisville, St. Louis and many another place, noble work has been done by Christian women, much of it by consecrated, individual effort. The Mission Bands which have gathered in a large army of youthful helpers, have given a new impulse to mission work, which we hope will be perpetuated till the earth is filled with the knowledge of the Lord.

In giving this sketch of the origin and growth of the Woman's Union Missionary Society, it is important that it be not measured by the work of any similar Society. For, *first*, as contributions to denominational Boards were not to be diverted, support could only be expected from individual effort; *second*, as no paid officers were employed, the interests of this cause have been sustained by many, who could only devote such time and strength as personal duties permitted.

The Union Society has held the position of a young, inexperienced being, who, seeking to fulfil his responsibilities in God's service, carves out His life work alone, step by step, struggling amid many hindrances and discouragements. This labor of love God has owned in a peculiar manner, and not the least of its fruits has been the outgrowth of the "Women's Boards," whose praise is in all the churches. Among the special reasons commending the Woman's Union Missionary Society are:—

1st. It opened a way and established a precedent in mission work which, from the first, God has wonderfully blessed, preserved, and prospered.

2d. It seeks literally nothing but the spread of Jesus' name and the enlightenment and blessing to woman which ever follows the knowledge of His name.

3d. It occupies fields, and has achieved some of its largest success, where no one denomination in this country could gain an entrance.

4th. It represents every evangelical denomination, and its foreign property has been the donation of them all, for *one common purpose.*

5th. It was commenced and has been carried on by voluntary workers and unsalaried officers—a free-will offering of love.

Woman's Union Missionary Society, 1879–83.

Our work abroad has taken many forward steps during these four years. Among the most prominent stands the establishment of work at

CAWNPORE, INDIA.

Upon Miss Ward's return to India, October, 1879, after a summer of rest in this country, she, with Miss Gardner, opened a new station at this historic point, and the work has grown apace. In addition to zenana teaching and schools, among which over four hundred pupils are instructed, peculiar forms of labor have arisen in response to the loving zeal of the workers.

At the *ghats*, or bathing-places for women, the missionaries, twice each week, talk and sing to the hundreds who gather about them, distributing Bengali tracts, and illustrating their songs and stories by pictures of Bible scenes, thus literally sowing seed beside the waters.

In the jail, many lonely hearts are touched by the story of forgiving love which our missionaries carry to them; and among the sick and suffering women in the hospitals, the same story of the Great Healer is told from week to week, and sin-sick souls are made whole in Him.

Our mission at Peking was removed in September, 1881, to

SHANGHAI, CHINA,

where property left us years ago by Mrs. Bridgman has at length fallen into our hands. No sooner were the ladies started in their new home than Miss Colburn, their head, was fatally attacked by fever. Her two co-workers, after a visit to this country for needed rest, returned to Shanghai, October, 1882; and Mrs. Pruyn, for-

merly stationed in Japan, was led to join them. She gave two years to the development of this mission. We are hoping soon to found a hospital in connection with it.

The large increase in number and success of Sunday schools in all our stations is a marked feature during these later years.

At home the year 1882 has been a memorable one, as it marked the attainment of our "majority." In commemoration of twenty-one years of labor, all our friends were summoned to the anniversary in February. Two precious days were spent in "recounting the mercies," expressions of thanks, and songs of praise that "thus far the Lord has led us on." Previous to this, a call was issued for "memorial gifts," resulting in the sum of nearly $10,000, given mainly in small sums and from all parts of the country, with which to equip new workers and strengthen our stations in India.

A generous legacy, four times larger than any ever before received, has also marked the year, and we are encouraged to press on in this blessed endeavor.

The Society has sustained 101 missionaries in 12 different stations, of whom 43 were sent from America, and 58 were supported on the field. It has sustained or aided 84 schools; has supported 174 Bible-readers and 278 children. It has sent contributions to aid the work in 62 outside stations: of which in India, 15; in Burmah, 6; in China, 13; in Siam, 1; in Syria, 6; in Turkey, 7; in Japan, 2; in Africa, 6; in Mexico, 4; in California, 1; in Paris, 1.

The aggregate amount of receipts from the formation of the Society in 1861 to Dec. 31, 1882, is $741,939.19.

The total value of property in all foreign stations amounts to $40,000.

Missionaries of the Union Missionary Society.

Appointed.	Name.	Field.	Remarks.
Oct. 28, 1861.	Miss S. H. Marston.	Burmah, Tounghoo.	Returned; in this country.
Nov. 9, 1867.	" S. J. Higby.	" Bassein.	Baptist Mission, Rangoon.
Feb. 10, 1869.	" S. S. LeFevre.	" "	Returned; in this country.
May 21, 1863.	" H. G. Brittan.	India,* Calcutta.	Methodist Protestant Mission.
Sept. 18, 1865.	" M. Nottingham.	" "	Married in India.
Oct. 9, 1867.	" M. Wilson.	" Allahabad.	Deceased.
Sept. 11, 1867.	" L. M. Hook.	" Calcutta.	On the field.
" " "	" C. Norris.	" "	Deceased.
April 13, 1870.	" G. R. Ward.	" Cawnpore.	On the field.
" " "	" M. Lathrop.	" Allahabad.	"
Sept. 10, 1870.	" E. Chase.	" Calcutta.	Deceased.
Feb. 9, 1870.	" M. Butler.	" "	Married.
Dec. 14, 1870.	" S. C. Seward.	" Allahabad.	Presbyterian Mission.
Jan. 16, 1871.	" E. M. Guthrie.	" "	Deceased.
1871.	" Seelye, M. D.	" Calcutta.	"
Sept. 16, 1874.	" E. G. Marston.	" "	On the field.
" " "	" J. Kimball.	" "	Returned.
" 22, "	" E. L. Woodward.	" "	"
Oct. 16, 1876.	" A. A. Jones.	" Allahabad.	Married.
Sept., 1879.	" S. F. Gardner.	" Cawnpore.	On the field.
Sept. 9, 1868.	Mrs. C. V. R. Bonney.	China, Peking.	Retired.
Nov. 11, 1868.	Miss D. M. Douw.	" "	In this country.
Dec. 2, 1868.	" A. Adams.	" "	Married.
Jan. 12, 1870.	" M. B. North.	" "	Returned; ill health.
Feb. 9, 1870.	Mrs. L. E. C. Starr.	" "	Deceased.
Sept. 10, 1873.	" M. T. True.	" "	Presbyterian Mission, Japan.
Feb. 10, 1875.	Miss M. K. Colburn.	" "	Deceased.
" " "	" M. A. Burnett.	" "	On the field.
" 1878.	" A. E. Kirkby.	" "	"
" 6, 1871.	Mrs. M. Pruyn.	Japan, Yokohama.†	Transferred to Shanghai.
March 8, 1871.	Miss J. N. Crosby.	" "	On the field.
" " "	Mrs. L. H. Pierson.	" "	"
June 11, 1873.	" L. E. Benton.	" "	Married.
Sept. 16, 1874.	Miss A. V. M. Maltby.	" "	"
May 13, 1876.	" Sophia B. McNeal.	" "	Returned.
July 17, 1877.	Mrs. Annie Vielé.	" "	On the field.
" " "	Miss Nannie Fletcher.	" "	"
" " "	" Mary Nelson.	" "	Married.
June 14, 1871.	" M. Kyle.	Greece, Athens.‡	"
March 10, 1875.	Mrs. S. T. Fluhart.	" "	Cyprus.
	Miss Bella Leyburn.	" "	In this country.
	" N. Dawson.	" "	"
	" J. Thatcher.	" "	On the field.
	" Anna Siraganian, }	Smyrna.	Under other auspices.
	" Oba Siraganian, }	"	" "

* Besides these named, there have been employed on the India field, 50 ladies — English and Eurasian — devoted Christian women and efficient missionaries.

† One lady was employed on the Japan field.

‡ On this field, four assistants have been employed.

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DATE OF ORGANIZATION, RECEIPTS, ETC., OF WOMAN'S MISSIONARY SOCIETIES.

NO.	SOCIETIES.	DENOMINATION.	ORGANIZED.	RECEIPTS.*	HEADQUARTERS.
1.	Female Missionary Society	Methodist Episcopal.	July 5, 1819.	To July, 1861, $20,000	New York, N. Y.
2.	Society for Promoting Female Education in the East.	Church of England.	—— 1834.		London, England.
3.	Ladies' China Missionary Society	Methodist Episcopal.	April, 1848.		Baltimore, Md.
4.	Ladies' Wesleyan Missionary Association	Wesleyan Methodist.	March, 1859.		London, England.
5.	Woman's Union Missionary Society	Undenominational.	Feb., 1861.	" Jan., 1883, 741,939	New York, N. Y.
6.	The Woman's Board of Missions	Congregational.	Jan. 18, 1868.	" Dec., 1882, 940,000	Boston, Mass.
7.	Ladies' Board of Missions	Presbyterian.	Spring of 1868.	" Jan., 1883, 348,923	New York, N. Y.
8.	Woman's Board of Missions of the Interior	Congregational.	Autumn of 1868.	" Nov., 1882, 250,000	Chicago, Ill.
9.	Woman's Foreign Missionary Society	Methodist Episcopal.	March 22, 1869.	" Feb., 1883, 878,615	In each Branch.
10.	Woman's Missionary Society of the Pacific Coast	Methodist Episcopal.	Aug., 1870.		San Francisco, Cal.
11.	Woman's Foreign Missionary Society	Presbyterian.	Oct., 1870.	" Jan., 1883, 909,338	Philadelphia, Pa.
12.	Woman's Presb. Board of Missions of the Northwest.	Presbyterian.	Dec., 1870.	" Jan., 1883, 326,102	Chicago, Ill.
13.	Woman's Baptist Missionary Society	Baptist.	Feb. 28, 1871.	" Feb., 1883, 415,576	Boston, Mass.
14.	Woman's Baptist Missionary Society of the West	Baptist.	May 9, 1871.	" Dec., 1882, 156,031	Chicago, Ill.
15.	Woman's Auxiliary	Protestant Episcopal.	Dec., 1871.	" Dec., 1882, 880,358	New York, N. Y.
16.	Free Baptist Woman's Missionary Society	Baptist.	June, 1873.	" Jan., 1883, 23,941	Providence, R. I.
17.	Woman's Board of Missions of the Pacific Coast	Congregational.	—— 1874.		San Francisco, Cal.
18.	Woman's Baptist Missionary Society of Pacific Coast.	Baptist.	Oct., 1874.	" July, 1882, 4,237	San Francisco, Cal.
19.	Christian Woman's Board of Missions	Disciples.	Oct., 1874.	" Nov., 1882, 25,000	Indianapolis, Ind.
20.	Woman's Board of Foreign Missions	Dutch Reformed.	—— 1875.	" Oct., 1882, 55,000	New York, N. Y.
21.	Woman's Missionary Association	United Brethren.	Oct., 1875.	" Jan., 1883, 18,538	Dayton, Ohio.
22.	Woman's Missionary Society M. E. Church South	Methodist Episcopal.	May, 1878.	" Jan., 1883, 83,636	Nashville, Tenn.
23.	Woman's Missionary Society	Methodist Protestant.	Winter of 1879.	" Dec., 1882, 7,000	Pittsburg, Pa.
24.	Woman's Missionary Society Lutheran Church	Evangelical Lutheran.	June, 1879.	" Dec., 1882, 16,000	Springfield, Ohio.
25.	Woman's Board of Foreign Missions	Cumberland Presb.	May, 1880.	" Dec., 1882, 8,500	Evansville, Ind.

Periodicals of Woman's Missionary Societies.

FEMALE MISSIONARY INTELLIGENCER.

Published by Society for Promoting Female Education in the East. Address Miss Webb, 267 Vauxhall Bridge Road, London, England.

MISSIONARY LINK.

Published by Woman's Union Missionary Society. Price, 50 cents. Address, Miss Doremus, 47 East 21st St., New York, N. Y.

LIFE AND LIGHT.

Published by Woman's Boards of Missions. Price, 60 cents. Address, Room No. 1, Congregational Building, Boston, and Miss Pollock, 75 Madison St., Chicago, Ill.

HEATHEN WOMAN'S FRIEND.

Published by Woman's Foreign Missionary Society. Price, 50 cents. Address, Miss Walden, 38 Bromfield St., Boston, Mass.

WOMAN'S WORK FOR WOMAN.

Published by Woman's Presbyterian Board of Missions. Price, 60 cents. Address, Mrs. Massey, 1334 Chestnut St., Philadelphia, and Mrs. Laflin, 48 McCormick Block, Chicago, Ill.

OUR MISSION FIELD.

Published by Ladies' Board of Mission. Price, 50 cents. Address, Miss Mary Parsons, Rye, N. Y.

HELPING HAND.

Published by Woman's Baptist Missionary Society, Boston, and Woman's Baptist Missionary Society of the West. Price, 40 cents. Address, W. G. Corthell, Tremont Temple, Boston, or Mrs. Brayman, 78 12th St., Chicago, Ill.

MISSIONARY HELPER.

Published by Free Baptist Woman's Missionary Society. Price, 50 cents. Address, Mrs. Brewster, 91 Smith St., Providence R. I.

WOMAN'S MISSIONARY ADVOCATE.

Published by Woman's Missionary Society of M. E. Church South. Price, 50 cents. Address, Mrs. D. H. McGavock, Nashville, Tenn.

WOMAN'S EVANGEL.

Published by Woman's Missionary Association of the United Brethren in Christ. Price, 75 cents. Address, Mrs. L. R. Keister, Dayton, Ohio.

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